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ABSTRACT

This collection of curriculum projects is the result of the participation of 15 teacher/authors in the 1998 Fulbright-Hays seminar in Morocco. Projects in the collection focus on various topics in Moroccan society. The following curriculum projects are outlined in the collection: "Studies in African Cultures: A Course Syllabus" (Dinker I. Patel); "Islam in Morocco" (L. Michael Lewis); "Notes on Seminar Presentations" (Mary Tyler); "The Lands of North Africa: Focus on Morocco" (Ajile Aisha Amatullah-Rahman); "Morocco: Out of This World" (Lurana Amis); "Islamic Art and Architecture" (Betty Lau): "Morocco: Sight, Sound, and Taste" (Alba De Leon); "An Open Letter Response to Fatima's Journal Entry" (Aaron Braun); "The Moroccan Eye: An Introduction to Modern Moroccan Literature" (Elizabeth Moose); "The Year of the Elephant by Leila Abouzeid: A Case for Inclusion" (Ann Fey); "Individual Projects on Morocco for Senior High School Students" (Jerome A. Kaminski); "Moroccan Politics and Society" (Timothy J. Schorn); "Early Middle Eastern and North African Civilizations: A Course Syllabus" (Jacob Abadi); "Bargaining in the Traditional Market" (Peter Hess); and "An Introduction to Sociology: A Course Syllabus" (John A. Cabe). (BT)

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*U.S. Department of Education*
*Fulbright-Hays Seminars Abroad Program*

# CURRICULUM PROJECTS

## OF A FULBRIGHT-HAYS SEMINAR ABROAD IN MOROCCO

## *Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**(25th June – 29th July 1998)**

Administering Agency

Moroccan-American Commission for Educational and Cultural Exchange
7, rue d'Agadir, Rabat, Morocco
Tel (212)(7) 76 41 09/76 04 68
Fax (212)(7) 76 88 52
Email: macece4@maghrebnet.net.ma
Website: www.alakhawayn.ma/macece

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*U.S. Department of Education Seminars Abroad Program 1998*

# MOROCCAN CIVIL SOCIETY: HISTORICAL TRADITIONS AND CONTEMPORARY CHALLENGES

*The Moroccan-American Commission for Educational and Cultural Exchange*
*(Administering Agency)*

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PARTICIPANT CURRICULUM PROJECT

# STUDIES IN AFRICAN CULTURES:
# A COURSE SYLLABUS

**Dinker I. Patel**
**Kentucky State University**
**Frankfort, KY 40601, USA.**

# STUDIES IN AFRICAN CULTURES: COURSE SYLLABUS

**Dinker I. Patel**
**Kentucky State University**
**Frankfort, KY 40601, U.S.A.**

## PREFACE

The following course syllabus for an African Studies Seminar was designed for students at Kentucky State University (KSU). The course fulfills the requirement of a non-western course option in the Integrative Studies Program of the Whitney M. Young, Jr. College of Leadership Studies. Kentucky State University was founded in 1886 to African-Americans. As such it was part of the Historically Black Colleges and Universities (HBCU's) system. KSU currently serves the educational aspirations of a diverse groups of students from Kentucky, all parts of the United States of America, as well as other parts of the world. Moroccan, African, and other international students interested in attending Kentucky State University are welcome to write to: Dr. Dinker Patel, Kentucky State University, Frankfort, KY 40601, U.S.A.

## KENTUCKY STATE UNIVERSITY

**Whitney M. Young, Jr. College of Leadership Studies**
Integrative Studies Program

## IGS 301: Studies in African Cultures

Syllabus and Course Outline

| | |
|---|---|
| **INSTRUCTOR**: Dr Dinker Patel | **SESSION**: Spring 1998 |
| **DIVISION**: BSS | **CLASS TIME**: TR 09:30-10:45 |
| **OFFICE**: HH 303 | **CLASSROOM**: HH 108 |
| **OFFICE TELEPHONE**: 227-6319 | **OFFICE HOURS**: TBA |

### REQUIRED TEXTS:

Khapoya, Vincent., *The African Experience* Second Edition. Englewood Cliffs, NJ: Prentice Hall

Bohanon, Paul and Curtin, Philip, *Africa and Africans*. Prospect Heights, IL: Waveland Press

Ramsay, Jaffress F., *Global Studies: Africa*, Seventh Edition. Guilford, CT: The Dushkin Publishing Group

### OTHER RESOURCES:

The library has numerous resources relevant to this course which are available to the student, and it has resource personnel willing to assist in the student's exploration of these resources. An abbreviated bibliography of books on Africa and some additional readings [illegible] be placed on reserve at the Blazer Library. As you will be expected to write several essays, you may wish to explore the offerings of the University's Communication Skills Center (which includes the former writing clinic). Related films and videotapes will be shown to supplement readings and lectures.

## RATIONALE:

In view of Kentucky State University's mission to assume the role of a liberal arts institution, the study of other people's cultures and their contribution to human progress and development in an increasingly complicated world is essential. This need for a well balanced global awareness, therefore, makes the study of African cultures a crucial component of an integrated studies program. IGS 301, a study of African Cultures, offers students a comprehensive exposure to the historical, social, political, artistic and economic trends of Africa; it is therefore relevant for broadening the student's perspective. The study of Africa's cultures also provides students with a means of taking a more realistic and more comprehensive view of other cultures, Western and Non-Western.

## GOAL:

The goal of the course is to introduce students to African studies through selected readings of primary and secondary materials. As an introductory level course, the course is intended to give students only a taste of what Africa is all about. Being interdisciplinary in approach, this course will prepare students for more specialized studies of African peoples, cultures, politics, economics, and artistic expressions.

## OBJECTIVES:

1. Through the study of African history, students will learn to understand and appreciate Africa's contribution to human progress and civilization.
2. Through the study of African philosophy and religion, students will learn to understand and appreciate African's view of the universe and their place in it.
3. Through the study of various African societies, students will gain an understanding of the richness and the variety of African cultures.
4. Through the study of African sculpture, music, and literature, students will understand the wealth and significance of African artistic expressions.
5. Through the study of African political and social structures, students will learn to appreciate Africa's role in global political economy and have a greater understanding of international relations.
6. Through the integrative study of each of the above aspects of African cultures, students will have a conceptual framework for understanding and appreciating other cultures.

## EVALUATION:

Final grades will depend on: Successful and timely completion of all assignments; meaningful contributions to class discussions; class attendance, and periodic examinations.

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6. "Southern Africa: A Continuing Struggle for Self-Determination" 137

## POSTSCRIPT

Supplementary resource materials used for this course in African Studies include the following items:

- Gordon, April A. and Donald L. Gordon, Editors, *Understanding Contemporary Africa*, Second Edition, Boulder: Lynne Rienner Publishers.
- Mazrui, Ali A., *The Africans: A Triple Heritage*, New York: Little Brown and Company.
- Mazrui, Ali A. and Toby Kleban Levine, Editors, *The Africans: A Reader*, New York: Praeger Publishers.
- Video tapes - *The Africans*, The Annenberg/CPB Collection, 1213 - Wilmette Avenue, Wilmette, IL 60091, U.S.A. *The Africans* video series includes nine one-hour programs.

| | |
|---|---|
| Part 1: | The Anatomy of a Continent |
| Part 2: | The Triple Heritage of Lifestyles |
| Part 3: | New Gods |
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*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**PARTICIPANT CURRICULUM PROJECT**

# ISLAM IN MOROCCO

**L. Michael Lewis**
**Department of History**
**Keith Hall 323**
**Eastern Kentucky University**
**Richmond, KY 40475, USA.**

8

# ISLAM IN MOROCCO

L. Michael Lewis
Participant, Fulbright Seminar in Morocco, Summer 1998
Department of History
Keith Hall 323
Eastern Kentucky University
Richmond, KY 40475
USA

9

Many Moroccans (and Muslims elsewhere) might take offense at the title of my project. How, they would ask, can one speak of Islam in Morocco? Islam, they would say, is not different in Morocco from Islam elsewhere, anywhere. The religion of Islam, they might add, has an unchanging essence which is evident in any country where Muslims live. In fact, many Muslims insist that Islam is not a religion so much as it is a way of life; it infuses and incorporates everything, religion, politics, society, economics, culture, and all daily behavior.

There is, however, a problem with this idea. If Islam is THE determining force operating in societies where Muslims live, then it would be possible to understand Islam simply by studying a single Muslim society. Understand Morocco or Saudi Arabia or Turkey or Iran or Indonesia, and you understand Islam. Conversely, it would be possible to learn the essentials of any society where Muslims live simply by mastering Islam. Understand Islam and you know Morocco and Saudi Arabia and. . . .

Western analysts often accept and even accentuate the notion that there exists an Islam which holds for all times and places, an Islam which functions as the decisive element in all aspects of human experience in the regions where Islam happens to be the dominant faith. Certainly, today, the Western media often represent Islam as just such a monolith.

Virtually everyone of us is captive to this media-generated image. We think all Muslims are alike: they look alike, they act alike, and their image in our minds is one to which we attach the most barbaric behavior. The other day I told a university administrator who shall remain nameless that I teach a course on the history of the Arab world. Her response was immediate: "That is a region of hate." One short, declarative sentence, and 250 million people are rendered heartless.

Occasionally, our understanding of Islam in monolithic terms takes humorous form. A student of mine, knowing that I had traveled rather widely, asked me recently where the most beautiful women in the world were to be found. Before I could respond, she told me the answer of a friend of hers who had traveled in some fifty countries; he had said, apparently without hesitation, that Muslim women were the most beautiful women in the world. I suggested to my student that this was not a very sound answer; it ignored the enormous range of human physical types to be found across the Muslim world. I think now it might have been, even if unconsciously, a good answer, for Muslim women, in their infinite variety, satisfy every taste in beauty that the minds of men can hold.

Focusing even a single country, we may see Muslims in their cultural and individual variety. Doing so may help us to recognize their humanity, to see them as more than the stick figures they become in media images, Shwarznegger movies, and television shows.

Two months ago I was a houseguest for a weekend in the home of a family in Fez, Morocco. Fez is one of the four so-called imperial cities of Morocco, and to Muslims in Morocco it is the most sacred of the cities in their country. Like most Moroccan cities, Fez has at its center an older section known as the *medina.*

The medina of Fez, like that of most medinas in the country, is surrounded by walls, ramparts really, and entry to the medina is through oversized, often magnificently wrought gates. Once through a gateway, one mingles with a mass of Moroccan humanity in a maze of narrow streets; the streets are fronted by innumerable small shops, their vendors hawking all the goods any local or tourist might want.

On the streets of the medina, one sees the butchered carcasses of sheep and fowl; these hang next to the work of assorted craftsmen, makers of Moroccan tiles or carvers of wooden bowls. Few of these streets are more than ten or twelve feet wide, and walking through them one often confronts a donkey carrying a wide load that nearly fills the narrow file, its owner yelling "Balak, balak!", the local, polite equivalent of "get the hell out of the way."

In even more narrow corridors off the main street, one might find children playing, one might peek through the door of a communal bakery, or one might find oneself amidst the vats in which leather is tanned and died. [When you enter this quarter, you are given a sprig of mint to put under your noise to counteract the stench.]

Occasionally a broad doorway opens onto the courtyard of a mosque; the word mosque is a French corruption of the Arabic *masjid*, literally the place of prostration, where Muslims gather to pray. Though I am welcome in the each and every shop of the city and in many homes, I, a foreigner, in Moroccan eyes a *Nasri* (Christian), cannot enter the mosque, nor any mosque in the country (I found two exceptions, one a mosque no longer in use in Chefchaouen, the other the recent and enormous Hassan II mosque in Casablanca, which is open to non-Muslim visitors. The rule prohibiting non-Muslims from entering the mosques of Morocco began as a French regulation when the country was a French protectorate. It is a rule not observed everywhere in the Muslim world. I have travelled in a dozen countries inhabited by Muslims, and I entered mosques in many of them. Morocco, like Saudi Arabia, is an exception.

On a Friday morning in mid-July, I met my hostess, Khadija Berada. Khadija spoke French and Moroccan Arabic, which is called Darija. When we arrived at her home, a colleague—Dinker Patel—and I were ushered into the salon that is part of every Moroccan household I visited; it is a large room with low-lying couches along three, sometimes even all four sides, with pillows propped up against the walls.

Soon after my arrival, her husband entered. His name is Hassan. Hassan himself is sixty something, a man of medium height, graying, retired. He greeted me with the standard Moroccan greeting *La bas?* and I answered promptly, *La bas, hamdula.* Hassan left soon after we met in order to attend noon prayers at the local mosque. (Friday is the day of public, congregational prayer everywhere in the Muslim world.) In Hassan's absence, Khadija prepared the main meal typical of a Moroccan Friday, a mountain of couscous on a platter laden as well with vegetables and lamb. While she worked—in a kitchen it was not polite for me to enter—Dinker and I watched a Moroccan sitcom, delightfully funny in its sight gags even though I could not catch much of the rapid patter of the actors in Darija. (Language training in the schools in *fusha* —modern standard Arabic—and French, not Darija.)

When Hassan returned from the mosque, Khadija served us the enormous dish of couscous. She joined us only late in the meal, when she was sure all was as it should be for her husband and guest. Though spoons were provided, we ate with our hands. The right hand only, never the left, is used to take food from the common entrée. Needless to say, Hassan and Khadija were much more proficient at this than Dinker and I were; in point of fact, we were a mess. During this meal and all others I enjoyed in their home, one word above all echoed in my ears, Hassan's commanding *kul.* "*Kul,*" he said again and again. Eat! I think I gained ten pounds in that one weekend. Like all the Arabs I have met in their own lands, Moroccans are hospitable to a fault, very giving of themselves and of their possessions. Theirs is a culture in which generosity covers a multitude of sins, a culture in which the most righteous and God-fearing man, if he is stingy, loses all respect.

On the final day of our stay with Hassan and his wife, he asked if we would like to go to the *hammam.* A *hammam* is a public bath. Technically, a Muslim goes to a *hammam* to achieve a state of purity before ritual acts such as prayer. A Moroccan might typically go to a *hammam* on Thursday evening in preparation for the noon prayer on Friday. Hassan and Dinker and I went in late afternoon, when the temperature was still near the hundred mark. In the dressing room of the place, I stripped to my briefs and then entered a sauna even hotter than the Moroccan afternoon. 'I was told to sit on the floor where attendants placed many buckets of water around me. Following Hassan's lead, I began to dip into the buckets (cold, tepid, and hot) with my hand and throw the water over my body; he, and Dinker and I in imitation, eventually doused ourselves by pouring buckets on water over our bodies.

Then the unexpected happened. One of the attendants came to me and he began to pull at each of my limbs as if he were a physical therapist, or better, a chiropractor, not to say a sadist. As I sat on the floor, he placed the palms of his hands at either side of my head and stretched my neck upwards until I could hear my vertebrae snap, crackle, and pop. This loosening of my neck and limbs was only a first step. He then placed on his hands large mitts, the palms of which were like loofa sponges or, so it seemed to me at the time, a fine grade of steel wool. With these he began to rub every inch of my body . . . excepting only a very few: front, back, up and down my arms, up and down my legs. As he did so, he constantly emitted a sound, a sort of kissing sound through pursed lips, that would have had a very different meaning in an American context.

At the end of these exertions (and we were both sweating heavily, for more reasons than one), I could almost see little mounds of dead skin cells alongside my body on the floor of the sauna. The Moroccans might have swept them together and laughed at me for their volume (after all, this was my virgin "peeling"); but what the attendant had scraped from my skin was soon washed away in new bucketsfull of water, cold, tepid, and hot. I wasn't done yet. The young man attending me now washed my entire body, even shampooing my hair. Then the dousing came again. Finally, I was done. My skin felt like silk, but it hung on a limp rag of a body that could barely rouse itself to exit the place. When a muezzin calls the Muslim faithful to the dawn prayer, one of his lines is "Prayer is better than sleep." At that moment I was praying for a nap. Leaving the *hammam*, Dinker and I found the hot Moroccan afternoon deliciously cool.

You are certainly wondering by now when I am going to get to the subject of "Islam in Morocco." I ask your indulgence just a bit longer, for I do admit that a dinner of couscous and a trip to the *hammam* may not seem the stuff of religious belief.

In Rabat, Morocco, I met Daoud Casewit, an American who directs the Moroccan-American Commission for Educational and Cultural Exchange. Daoud is a convert to Islam. So is his wife, Fatima. Neither Daoud nor

Fatima speaks of having converted to Islam; instead each says, "I entered Islam," as if Islam were a house, a shelter against the seductions of the world.

Soon after Daoud entered Islam, he was walking through the labyrinth of the Fez medina, and he met an old Moroccan woman, one with whom he had been acquainted for some time. He told her the news of his conversion to her faith. How did she respond? Did she ask him if he now testified, in perfect sincerity of heart, that "There is no God but God and Muhammad is the messenger of God"? No, she did not. Did she wonder if he now prayed five times a day, if he would fast during the month of Ramadan, if he would give alms to the poor, if he would make the *hajj*, the pilgrimage to Mecca? No, she wondered none of these things. Daoud told her, "I have entered Islam." The old woman answered, "Ah, so now you go to the *hammam* on Thursday evening and you eat couscous on Friday!"

Perhaps the old woman took for granted that he would, as a Muslim, perform the services to God known as the five pillars of Islam. But what made him a Muslim, in her mind, was certain cultural practices, at least one of which would not be a marker of Islam anywhere in the Muslim world outside of northwest Africa.

When Daoud told me this story, I immediately remembered an experience of mine here at home. I was giving a public presentation on the political role of Islam in the contemporary world at my own university. The room was filled to overflowing, and half the audience, at least, were Muslims, including the imam of the mosque in Lexington, Kentucky, twenty-five miles away. During my talk I mentioned that I had once watched Egyptian women at the tomb of Sidi Ahmad Badawi in the city of Tanta in the Nile delta. The women wailed (as Moroccan women ululate) as their hands ranged over the screen that covered the sarcophagus of this Muslim saint; they had come in hope of acquiring *baraka*, the special power or grace or blessing that, many Muslims believe, attaches itself to certain holy persons and the places associated with them. One hears the word *baraka* very often in Moroccan society; it is expressed in one of the common ways of saying "thank you": *barak Llahu fik.* (May God bless you.)

In any case, after my address, a young man, an Arab, a Muslim, a student at my university, came up to me and, referring to the behavior of the Egyptian women, said, "That is not Islam." I asked him where he was from, and I was not surprised by his answer: he was from Saudi Arabia. The Muslims of Saudi Arabia are known in the West as Wahhabis, a name taken from the name of their great eighteenth century Muslim reformer, Muhammad ibn Abd al-Wahhab. In this century, Abd al-Aziz ibn Sa'ud maintained the ideals of ibn Abd al-Wahhab and created Saudi Arabia, the only country in the world named for the family that controls it.

The Saudis do not refer to themselves as Wahhabis but think of themselves instead as the *Muwahhidun*, the upholders of the absolute oneness of God. They generally accept as correct only the opinions of the generation of the Prophet Muhammad and his companions and of the generations that immediately followed. The practice of later generations and of many Muslims in other lands they condemn as *bid'a*, innovations that are objectionable : such innovations once included the building of minarets (something they accept today) and still include the use of funeral markers like those so brilliantly on display in the cemetary of Salé, Morocco.

When the *Muwahhidun* conquered Arabia, they destroyed the colorful cemetary markers of Mecca and Medina, leaving bare fields. They nearly destroyed the tomb of the Prophet Muhammad himself. The reform of Ibn Abd al-Wahhab rejected the very idea of saints and of the visiting of saints' tombs in search of aid, or protection, or *baraka*. The notion that humans or places or things could be sacred the Saudis reject as *shirk*, that is, the sin of associating such persons or things with God, a sin because it infringes on the divine unity. Many Saudis, therefore, cannot entertain the idea that the women in Tanta, Egypt, at the tomb of Sidi Ahmad Badawi could be acting as Muslims.

Sidi Ahmad Badawi is recognized by many Muslims as a saint. A thirteenth century sufi, he was accorded the high rank of *al-Qutb*, the spiritual axis of his era, a title that implies sanctity of the highest order. Many miracles have been ascribed to him, and the brotherhood named for him is immensely popular in Egypt and in other parts of the Middle East. As it happens, Sidi Ahmad Badawi was born in Fez, Morocco.

The tombs of saints dot the Moroccan countryside. There are some 600 pilgrimages to these sites each year. I remember vividly the tomb of Sidi Abdallah Ben Hassoun, a saint of Salé, the sister city of Rabat.. Every year, on the afternoon before the birthday of the Prophet, there is a procession that culminates at this tomb. Like many tombs, this one has a dome, representing the vault of heaven, which rests on an octagonal drum, which itself rests on a cube that represents the earth, implying the role of the saint as a mediator between heaven and earth. Each saint, as I said, is considered to exercise a spiritual influence, grace, or blessing, which may remain at his tomb after his death to bless those who visit it. Indeed, the *baraka* of a saint may recur in a family, bursting forth from generation to generation in a saint's descendants. Moroccans often revere the descendents of a particular saint in the way reverence is accorded in many parts of the Muslim world to *sharifs*, descendents of the Prophet Muhammad himself. The tomb or shrine of a local saint almost invariably generated a brotherhood, a group of disciples who established a a lodge or retreat (*zawiya*)to which members could go for spiritual instruction and support. In theory, such brotherhoods were intended to supplement their members' Islam, though in practice they may have (at least occasionally) supplanted it.

The city of Fez itself was founded in the eight century by Moulay Idris, a great-grandson of Hassan, the grandson of the Prophet Muhammad himself. Idris is something of a national saint in Morocco. His tomb is the first destination of a devout Muslim visitor to Fez and the last stop before he leaves the city. Near the city of Meknes, not very far from Fez, there is a remarkable Roman ruin, Volubilis, and nearby Volubilis is a small town named for Moulay Idris; it began as a shrine to the saint and people settled around it. Each year there is a procession or pilgrimage (*mawsim*, French *moussem*) to the site. Many Moroccans believe that seven visits or pilgrimages to this shrine are equal to making the *hajj*, the pilgrimage to Mecca enjoined on all Muslims who are physically and financially able to perform it. Like a mosque, the shrine of a saint is *haram*, fordbidden to non-Muslims.

The cult of saints, anathema to Saudis, may be in decline in Morocco. Younger Moroccans, schooled in the Koran from youth, are closer to formal Islam. Koranic school, like one I visited in Chefchaoue, expose children and their parents to a more rectified Islam, one closer to practices in Islam elsewhere. Still, these children do not grow to condemn the practices of their parents, they do not say of their visits to the tombs of saints "That is not Islam." There is a degree of tolerance in Moroccan Islam that does not necessarily exist elsewhere.

And the cause of the saints is by no means lost. I talked in Rabat with Zakia Zouanat, a Moroccan anthropologist trained in Paris. As a result of her field work, she has written a biography of Ibn Mashish, one of the most influential Muslim saints, the spiritual master of Imam ash-Shadhili, the founder of one of the most important Sufi brotherhoods in the world. Trained as she was in the secular West, Dr. Zouanat clearly has been touched by the spirit of her biographical subject, a Sufi saint who died more than seven hundred years ago.

I have drawn an intentional contrast between Islam in Saudi Arabia and Islam in Morocco. For both Saudis and Moroccans, Islam is a universal faith, open to all. It is a well-integrated system of ritual and belief that is theoretically standardized and essentially unchangeable. But this essence of Islam always exists within the context of local human realities, the realities of cultural and even individual moral and metaphysical perceptions.

Daoud Casewit, the convert I mentioned earlier, has lived in Saudi Arabia and Egypt as well as in Morocco. Since he had converted to Islam in Morocco, I asked him whether he might have entered Islam in a Saudi Arabian cultural context. His hesitated for a moment and then said, "No." He had become a Muslim and he would remain a practicing Muslim anywhere he went in the world. Still there was something in the spirit of the faith as practiced in Morocco that brought him through the door and into the abode of Islam.

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PARTICIPANT CURRICULUM PROJECT

# NOTES ON SEMINAR PRESENTATIONS

**Mary Tyler**
**International Baccalaureate Program**
**James S. Rickards High School**
**3013 Jim Lee Road**
**Tallahassee, FL 32301, USA.**

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**Tuesday 23 June 1998: Tallahassee to Atlanta to Madrid to Casablanca**

While waiting for time to leave Tallahassee for Morocco, Warren and I had lunch at Banjo's. On the way to the airport I picked up a copy of Michael Crichton's Sphere to read on the plane. I thought I would have lots of time there, but the ticket agent rushed me onto an earlier flight to Atlanta because he thought the travel agency that prepared my ticket had cut the connection too close for comfort.

In Atlanta I met Ajile, her brother Charles, her three fine sons, her bubbly mother, her tall striking Cajun father, and two other Muslim convert women friends of hers.I was A lovely family, obviously all excited about Ajile's trip.

The plane was delayed from Atlanta first by an air conditioning problem, and then some of us had to deplane for a problem with the safety lights in the aisle under the seats. Just before reaching Madrid we were informed that the crew did not have the landing forms required by the Spanish government, so we would have to get them after landing. My watch broke before reaching Madrid. The button for setting the analog time quit working as I was adjusting for Madrid time. Good thing I took a second watch.

The exchange rate is $30=5000 pesetas. The stewardesses suggested that if we wanted to go to town, we should take a taxi to the Castellana for about $12 and buy tickets for the Metro.

The flight to Casablanca from Madrid was delayed again and again. Finally we were told to go to the restaurant where we were served a fine dinner of chicken or steak with wine and all the trimmings. We had no sooner finished than the flight was called for urgent boarding, earlier than we had been previously told. Some nearly missed it. Ann Fey lost her bag and was in a panic. While she ran back to the ladies' room to look for it, a policeman paged her and returned it to her in time for her to catch the flight. Inside the bag was a note bearing the name of the benefactor. Ann could not believe her good fortune.

On the flight, now five hours late, the crew served a hefty meal, which I just couldn't eat after the "pollo y papas fritas" complete with "vino tinto" that I had just had. The pilot said that the plane had been ready on time, but the Barajas airport computer was down, so they did not give permission to take off until 5 hours late. Is this a foretaste of Y2K?

By the time we arrived at Casablanca, it was the 24th of June, and we were in a daze. Somehow we managed the bus ride to Rabat and the hotel check-in.

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## Thursday 25 June 1998: Rabat

This morning the seminar commenced in earnest. Daoud Casewit introduced himself. He came in the 1970s to Morocco. This is the first time the commission that he heads has itself administered a Fulbright, although the commission has supported past seminars. Civil society was a good theme in itself, he said, but he frankly admitted that it was selected at least partly because it was an easy one to sell to Washington. The Moroccan-American Commission is one of 50 binational commissions. It is funded by both governments. In Morocco's case, the Rabat government gives 70%, but Fulbright seminars are funded by the U.S. The Commission also selects Moroccan or U.S. doctoral students and teachers to study in the other of the two nations.

THE FOLLOWING IS FROM THE DISCUSSION OF THE BACKGROUND READINGS THAT SEMINAR PARTICIPANTS HAD BEEN GIVEN IN ADVANCE:

The Ottoman Empire reached to Algeria, but not to Morocco. This fact has been significant in Morocco's history, we were told. I asked about specific cultural characteristics that could be traced to the Ottoman Empire that distinguished present-day culture of, say , Algeria, from Morocco, but there was no time to go into detail.

There has been a decline, according to Fatima Casewit, in true Islamic science. The government has tried to replace it with modern science, or at least combine the two, but the effect has been to water down both. Later I asked others what "Islamic science" is. Several said it is not science as we know it. I guess some people consider "Islamic science" an oxymoron, like "Mexican humor" or "military justice." I am interested, however, because of my long-time interest in astrology, to which Fatima referred as one of the Islamic sciences. I would like to know more.

Kids drop out of school, we were told, for two reasons: 1) extra hands are needed at home and 2) the system is rigorous. Students move "up or out." The school system tends to eliminate people, because of lack of jobs. This approach is left over from the French system, which was elitist. The Arabization program has been in effect since early 1980s. French is taught as a foreign language from 3rd grade on, but it is no longer a medium of instruction except in private schools. The Arabization program has been in effect since early 1980s. French is taught as a foreign language from 3rd grade on, but it is no longer a medium of instruction except in private schools.

Is there inherent conflict between Islam and modern world? Yes, says Fatima. The Saudis are leaders in blending these two. Lack of discrimination, she says, leads to rampant consumerism. There is a great rural to urban movement: because of droughts, and so on. Carl said that in the last few decades the droughts have been the worst in history. They would have caused urban migration even in the absence of population growth or TV. This migration has provided fertile ground for increasing consumerism. Morocco has the largest number of cellular phones in North Africa by factor of 5, but at the same time the highest illiteracy in North Africa. Morocco also is on cutting edge of technology in the region. The country also has many more parabolic antennae (satellite dishes) than other countries in the region, even among the lower and lower middle classes. The population is now evenly divided between urban and rural residents. Population pressure is creating a crisis in the medinas of Fez and Meknes. The Fez medina is now home to three times the number of people the buildings were meant for. The effect is not only more crowds in street but also more women going out of the home. Crime here is still lower than in other countries, probably because weapons are not available. Population pressure has also brought environmental problems to the attention of the government, but only lately. The Environment Ministry was only established in 1995. Unemployment, and the resulting social unrest, is still seen as a much more pressing issue. The World Bank says Morocco needs sustained growth of 7% per year in order to remain stable.

In Islam, there is no clergy.-Every man is his own priest--each responsible for his own duties. Certain men are appointed by the king to lead the prayer in the biggest mosques, and to give Friday sermons. These men are not usually questioned. The king is also advised by the mufti--the "ulema". Radio call-in shows exist for people to call in on legal questions. "Baraka" (accented on the first syllable) is a peculiarly Moroccan term that connotes a special spiritual radiance, which is associated with the king and with the saints whose tombs all over Morocco serve as foci for popular religion. "Zakat" (alms) is given very freely in Morocco. Begging is not prohibited, because it is a pillar of Islam, thus an aspect of civil society. Zakat might be imposed by the government, but this is not popular because taxes are already high.

The legal system in Morocco is a nightmare because it is based on the French one with Sharia mixed in, not like Saudi system in which only Sharia is used. Moroccan Muslims can have only religious marriage—there is no such thing as secular marriage. Jews in Morocco have their own family law. The term "bled siba" to refer to lawless areas no longer exists because all of Morocco is incorporated into municipalities, but the word "mahkzen" is still used to refer to the government.

Fundamentalists are active in Morocco, but their activities are not as public as in other places. The main groups are the Tijani, the Boushishi, and the Alawadi. Female fundamentalists meet separately. The groups sponsor many charitable activities. Boushishi has attracted many young people. Touruc? Previously frowned on, but now encouraged by government in order to counter unemployment. "Reform and renewal" is a group encouraged by the government in order to drive a wedge between reformists and hard-liners. Abdullah Hassid is under house arrest in Sale. He wrote Islam or the Deluge. After last year's elections, opposition parties have been able to call for Hassin's release. Formerly student groups were left wing--now they are fundamentalist. The government must adjust to that. The policy seems to democratize, but to marginalize the hard-liners.

Sidi Mohammed is the heir apparent to the king. There is some doubt about his capability. But the same was said about the present king, who is more feared than loved, while his father Mohammed V was really loved by people. Both of King Hassan's sons have been groomed for the top position. King Hassan will be 69 this year. Rumor has it that he is unwell. He has his own personal French physician. He uses some U.S. hospitals.

In Morocco there never has been Muslin/Jew conflict, we were told. In fact, Moroccan Jews in the U.S. and Canada went to meet the king and kiss his hand on the occasion of his visit. Palestine is somewhat distanced here--Moroccans don't feel tied to Arab nationalism.

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE GIVEN BY PROF. AL-MANSOUR, PH.D. FROM LONDON, FULL PROFESSOR IN RABAT:

It would be difficult to give a survey of Morocco up to 1912. The Islamic period alone is 12 centuries. See chronology sheet. (Prof. Al-Mansour had with him: A History of the Maghrib in the Islamic period by Abu-Nasr, published by Cambridge.)

The geographical barriers allowed Morocco time to digest outside influences at their own pace. These barriers functioned as "Change moderators," according to an American historian. The two regions (mountains and coastal plains) gave rise to two Moroccos, with dissidence in the one, government in the other.

The Alawid dynasty began 1631 and has survived to the present. There have been six dynasties total: Idrisid (2 centuries), Almoravid (less than a century), Almohad a century and a half], Merinid 3 centuries), Saadi (a century and a half), Alawid. (over 3 centuries, i.e. from late 8th century on.)

Until this century, 90% of population was rural. (Now only half.) The Jewish population was 200 to 300 thousand at time of WW2. It was then (and still is now) largest Jewish community in Arab world. This population was for the most part urban.

14th century North African thinker, Ibn Khaldun, is claimed by many countries as their own. He was a great theorist of social change. The Khaldunian theory of the rise and fall of dynasties was written during the third Berber dynasty, the Merinids, who lost much of the empire but built a lovely civilization, with the best of Moorish art.

The word "Assabiya" means "esprit de corps," the group spirit that is the essential quality for a dynasty to survive. The current dynasty does not fall into Ibn Khaldun's theory because it is sharifian, rather than tribal in orientation...that is (my words) based on charisma rather than blood. But this charisma is assumed to follow bloodlines (very confusing...mt).

The virtues of tribal solidarity disappear in the cities...this, the professor says, brings the fall of tribal dynasties. However this does not explain how the Alawids have refuted the theory.

The Islamization of North Africa took a long time--70 to 75 years.

[Note that Idriss was also sharifian, and thus an exception to the rule of Ibn Khaldun.]

Capital cities: Old Fez was Idrissid, supported by Berbers. For the first two Berber dynasties: Marrakech (halfway between Spain and Mauritania, the extremes of their empire) was the capital. For the third Berber dynasty, the Merinids, the capital was New Fez. The Saadis returned to Marrakesh--it took a long time for them to manage to dominate Merinid Fez. For the Alawid dynasty, the capital was Meknes (with Moulay Ismail), then sometimes in Meknes, sometimes in Fez, only with the French in 1912 was the capital moved to Rabat for strategic reasons, i.e. it was easier to defend.

Under the Idrissids, immigrants from Karaouin, in Tunisia, settled on left bank of Oued Fez ("oued" means "river"). Then the Andalusians settled on the right bank. Some say that Idriss II founded Fez, but new evidence indicates Idriss the First was the founder. The custom was that any visitor went first to the shrine of Moulay Idriss to ask permission. ("Moulay" means "lord".)

The Berber dynasties were Almoravid and Almohad and Merinid. All three started as religious reformers.

(Note: news on Moroccan TV is now given in three different Berber dialects).

The Almoravid experience justifies the Moroccan claim to the Western Sahara.

Under the Almohads, knowledge was gathered that later produced the European Renaissance.

After 1212 Al-Andalous was just Granada.

Unlike the two previous Berber dynasties, the Merinids had no religious program. This was the time of the emergence of popular Islam, and of many saints.

With the territorial losses under the Merinids, people sought answers in the return of the sharifian dynasties, the Saadis and the Alawid. A question for historians is how to explain this shift from the Berbers to the sharifs. One answer is that the shift occurred in order to counter Christian religious pressure by returning to the Prophet.

In the Saadi dynasty, the "battle of the three kings" was a major confrontation with the Portuguese, an event still celebrated on the 4th of August in Morocco. This battle gave the name "the golden" to Ahmad Al-Mansour.

Besides the Christians, the Saadi Moroccans had to fight off the Turks, who reached Algeria in the 16th century. Al-Mansour is credited with keeping Morocco independent.

The word "Jihad" during the time of expansion had an aggressive meaning, but it later became defensive.

The saying that "Fez is Arab, Marrakesh is Berber" reflects the founders, the location, and the patterns of migration, but it does not refer to the current population. By the same token Rabat is considered Andaluz.

Ismail liberated numerous Spanish enclaves, but failed to liberate Ceuta and Melilla. The Alawids introduced Moroccan openness to the West, especially the expansion to the New World. They had to resolve the desire for jihad with the desire for trade. An 18th century sultan was the first non-western national ruler to recognize the U.S. Essaouira was founded as a gateway to trade with the west. One form of jihad was the payment of ransom for Moroccan captives in Europe.

The king came to be called "mediq," rather than "sultan" in order to reflect the trend in the West to constitutional monarchies. "Sultan" is an Arabic word, then used by Turks.

The Banu Hillal "invasion" was actually by invitation. The influence of this migration on later Moroccan history was exaggerated by the French in order to split Arabs from Berbers, says Professor Al-Mansour.

The 19th century was the century of European colonization of Africa--the last continent to be colonized. Algeria from 1830 on faced a constant challenge, from both France and Spain, with Britain concerned to keep it free from both because of Britain's own interest in Gibraltar, the entrance of the Mediterranean. It was the British that kept Morocco uncolonized until the 20th century.

Germany came late, after their unification in 1870. They wanted to keep Morocco out of the hands of France and Spain. The "Morocco question" was one of the causes identified by historians for WWI.

The Professor recommended A History of the Arab Peoples by Albert Hourani (Faber and Faber)

Key dates in modern Morocco: 1912 French Protectorate, 1956 Independence.

Algeciras, next to Gibraltar, was the site of a conference to stress the principal that Morocco should be an open gate, and that Morocco should be autonomous. Americans strongly favored the open door principle in 1906.

Although the conference stressed independence, the French were granted a mandate to implement certain policing and financial reforms in Morocco.

In 1904 the Anglo-French entente saw the French abandoning all their rights in Egypt--a sort of quid pro quo.

The French started colonizing part of Morocco long before the treaty of 1912. In 1912 things were made official with the Treaty of Fez, making Morocco a French protectorate, while preserving existing institutions. France took over defense and foreign relations. In principle all the rest remained the province of the sultan, but in practice the French took over all aspects of Moroccan life.

The Spanish got part of Morocco too--in principle the Spanish were "sublessors" of the French. The other European powers wanted weak Spain to be in the protectorate. Spain got the northern Mediterranean coast, France the south. Spain got the Rif mountains on the Mediterranean, and they did nothing to develop the region. To this day the northern provinces remain undeveloped--two years ago a bureau was set up to foster this development.

The French Resident General, whose house is near the Commission offices, was in charge. The first was Lyautey, a great appreciator of Moroccan culture. He remained from 1912 to 1925. He put down the resistance ("pacification"). The last tribe to submit was in 1934.

Lyautey had experience in Madagascar and Algeria. Some say he was closer to the British in that he favored indirect rule. He said the French had to make use of the local elite, which he defined as the bourgeois of Fez and the rural notables. He used to remind the French settlers that Morocco was not a colony.

Somewhat before and more after Lyautey's departure, the theory was the Arab/ Berber distinction, which was designed to separate the two groups. The treaty said to preserve them as they are, but that left openings as to interpretation of how the officials believed things were. They had the right of definition.

These officials defined the Sharia and the Arabic language as an external imposition and Berber democracy and French language as liberation. So Berber schools did not teach Arabic and did teach French.

The policy was implemented through the local councils of notables. This policy started right after the treaty and was consolidated with the Berber edict of 1930, after Lyautey left.

Distinctions were made between zones with little resistance (civil administration) and those with more (military administration).

The Spanish tried to imitate the French in administering their zone. Tangier was given the status of an international city.

For five years a Rifi leader, Al Hattab Abdelkrim kept the Spanish in check, and proclaimed the Rifi Republic. He had great sympathy with Ataturk.

The French simply observed until the Rifi leader became too powerful. Lyautey decided to join forces with the Spanish and mounted a two- pronged attack on Abdelkrim, defeated and exiled him to Egypt, where he lived out his life.

This resistance showed Moroccans the way to other types of resistance. In late 1920s secret societies began in Fez and Rabat. These were first cultural rather than political. Free schools taught Arabic, and so on. This created a whole generation of nationalists. In 1930 the Berber edict galvanized these societies. The first nationalists chose to make the resistance a religious one. After Friday prayer, they would start chants against the Berber Edict. In 1934 they called for reform of the protectorate. The French dismissed the plan of reforms. But French leftists provided fronts for reformist publication. In 1936 the French signed a treaty with Syria, but the Moroccans derived no benefit from it. In 1930s, French settlement was in high blower, and the government favored the settlers. Urban migration was stimulated by the loss of land to the settlers, producing a greater audience for the nationalists.

But even after 1956, to call Abdelkrim a hero in Morocco, until recently, was censored. And during WWII, it was in bad taste to agitate for independence in the face of Hitler, until the tide turned in favor of the Allies. The Atlantic Charter of 1941, and the landing of Americans in 1942, replaced and rescued the previously unbeatable French. During Roosevelt's visit in 1943 to Morocco to coordinate war effort, the king was invited to dinner, which encouraged the nationalists to persevere. They hoped for U.S. help. The independence party was set up to push for separation, not simply reform. 1944 nationalists asked for end to the protectorate in a manifesto that lead to riots and resistance. In 1945 the UN allowed colonized peoples a voice. Also in 1945, the Arab League was formed. One of their main issues was decolonialization.

The Iqstabal leader took refuge in Egypt. A Maghreb bureau was formed in Cairo. In 1953 the French dethroned Mohammad V, and resistance turned violent. There were assassinations of French police, and so on.

In 1954 Dien Bien Phu forced the French to make hard choices. 1954 saw also formation of national resistance in Algeria. Morocco and Tunisia both got independence in 1956.

Upon the king's return, he became a religious cult figure. Some saw his face in the moon, and people would go outside at night to see his eyes, his nose, his mouth.

L'opinion and Al Alam are publications of Istiqlal to this day. In 1956 90% of Moroccans were members of Istiqlal, which was seen as a threat to the monarchy. How to weaken Istiqlal was a main concern of the monarchy. Mohammad V appointed his son to head the armed forces. Then with the support of the king, the party of the popular movement was started for the Berbers. It is now split into three parties. There was strong rivalry between the leftists and the radicals in the Istiqlal itself. A new leftist socialist party was formed.

In 1957 Mohammad V assumed the title of king ("mediq") instead of sultan. His reign lasted until 1961. He was instrumental in the formation of the Organization of African Unity. One of his objectives was to complete the independence process. Large areas were still outside the independent Moroccan State, including Spanish Sahara, enclaves, islands, and so on. Mohammad V negotiated the liquidation of the American military presence. He facilitated the emigration of Moroccan Jews to Israel or other countries. More than 2/3 of Moroccan Jews left after independence.

1961 began the reign of Hassan II, more pro-western, with little sympathy for Nasser or for any socialist movement. But he showed much despotic rule, assumed personal control of the government. The opposition between monarchists and Istiqlal became more acute. The constitution was drawn up by the king himself, under protest from the political parties.

In 1963, immediately after this constitution, a Parliament was elected, but with no real power. 2/3 of the deputies was elected, the rest appointed. But the king had no intention of sharing power. Istiqlal and USFP (the socialists) were marginalized. They sometimes boycotted elections.

In 1965, with the assassination of Ben Baka in Paris, the French accused the king's intelligence service, especially the minister of the interior, but the king promoted this minister, angering DeGaulle. Popular discontent grew, and the king was marginalized. Student riots followed. Over 400 people died in a week of severely repressed riots.

The king faced much criticism from inside and outside. He blamed the political parties and dissolved Parliament.

In 1970 the king drew up a new constitution and had it approved by voters. It provided for a new Parliament with a royalist majority. There was more general discontent. A military coup was attempted on the king's birthday in 1971. Many guests died in an attack on his party, but he survived.

In 1972 in a second attempt on his life, F5 fighters attacked his Boeing plane. The king said the U.S. knew something about it, since the planes took off from Kenitra. Later it was revealed that the Moroccan military chief was behind the coup. The official story was that this officer then committed suicide, but a French paper claimed the suicide was by 5 bullets in the back. Since a close associate had betrayed the king, he promised he would never again trust anyone else.

In 1973 after the second attempt the king submitted another constitution to the voters. 99% voted yes.

In 1977 came the "Green March" by civilians to reclaim Spanish Sahara. Spanish troops withdrew, and Morocco was involved in war in the Polisario. The issue is now before the UN. A referendum is supposed to take place at the end of this year. Suddenly the king is a national hero.

Last year new elections brought more freedom, but the result was balkanization with 14 political parties, leaving the king in control by default. A step forward, but a long way to go to real democracy.

The current coalition? Professor Al-Mansour can't say whether it is left or right because it is a constantly changing combination.

The communists in Morocco have had to change their name several times...now they call themselves the party of progress and socialism. They have one minister in the government. They are attached to Islam, they support the king, and they demand no real changes.

No one knows if the U.S. was actually involved in the second coup. Relations temporarily cooled, but no public declaration was made.

The problem with the referendum was who is to be called a Saharan and allowed to vote. Moroccans would like to widen definition to include those of Saharan descent. The UN has some guidelines, which should be broad enough to favor Morocco.

In 1975 there were two claimants for Western Sahara: Mauritania and Morocco. International law says the territory counts more, Islamic law that the population matters more. (mt: Does this relate to Sudetenland and to ethnic cleansing?)

Moroccan army now controls all of the territory. Mauritania has dropped its claim.

The conflict between Algeria and Morocco is at the bottom of the problem. If the Algerians were to withdraw their support of the Polisario, the question would be resolved

Other recommended books: Islam and Democracy: Fear of the Modern World by Fatima Mernissi (Addison Wesley 1992, English translation)

Also: Islam Observed by Clifford Geertz. ( It looks interesting in style, unintimidating in format.)

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE BY DRISS BEN ALI, PROFESSOR OF ECONOMICS, WHO SPOKE IN FRENCH. FATIMA CASEWIT TRANSLATED.

Morocco has an area of 700 thousand square km. Its GNP is 30 billion dollars, the average income 1200 dollars/year. The World Bank classifies Morocco as an intermediary county, predominantly agriculture, dependent on climate, rich in natural resources, including phosphate, fishing, and so on. Morocco is industrializing at a steady pace, with light industry textiles. The priority is on tourism and exports of textiles and leather.

Morocco has a special relationship with Europe. 65% of its exports go to Europe, 57% of its imports come from Europe. The economist mentioned three indicators: geography, standard of living, and political relationship with Europe. Morocco is only 14 km from Europe. The two are historical partners or enemies.

A new free trade agreement with Europe takes effect in 2010. In 1965, at the Conference of Barcelona, two Mediterranean banks signed trade agreements.

Why the Barcelona Conference? What to do with the south of Europe and the Mediterranean area? Should they do as was done in NAFTA or should they block it? Each side represents a threat to the other...immigration, drugs, terrorism. But in the conference Europe decided to shift perspective.

Spain is delocalizing industry to Morocco because of salary costs in Spain.

Morocco is #1 exporter of phosphate, but cannot affect phosphate prices. Same w/ fish. This is a small country economically. The state is forced to play a large role in developing the economy.

From 1956 to 1983 the economy was dominated by the state. Then the economy needed structural adjustment. Up to 1983 the system has been protectionist, with customs up to 400%. This led to crisis in 1983, with 120% external debt, and so on. The IMF was called in. Morocco had to lift protectionism and institute the following changes:

1. Privatization

2. Lower customs duties and lower taxes

3. Fiscal reform

4. Bank reform to free ups the loan flow.

From 1983 to 1901 exports increased 20%. In 1990, Morocco was called the new "dragon" of Africa, but from 1990 to 1991 exports slowed because the multifiber agreement ended, Eastern Europe became a competitor in textiles, with the advantage of lower costs and higher productivity.

Competition with China is now even more important in textiles and clothing. 20 million Chinese prisoners are producing for free, more than the total active population of Morocco.

The population is 50% illiterate, with a slow French-based administrative, legal and education system. Morocco needs a working social code and improved social services. In 2010 there will be open borders. Moroccan businesses have to open themselves to Europe. Preparations are now being made in order to be able to compete. A recent survey says that 1/3 of Moroccan businesses will fail. Unemployment may rise to 20%, an intolerable pressure on the state. But Morocco is in better shape than Algeria or Egypt, about the same as Tunisia. The openness of Morocco gives her the advantage over Tunisia, a repressive dictatorship. Investment is needed in workers' skills, rather than in machinery.

The population growth in Morocco is largely among the poor.

Morocco was largely Francophone, but now many go to Canada and the U.S. (Fulbright plays a role in this.)

In 1983, 12 million hectares of kif were cultivated. This increased to 65 million hectares as European demand increased. 25% to 40% [of income?] comes from the informal economy. The government offered 4 million dollars for development, but farmers are not interested--they make that much from kif.

The IMF reforms were originally resisted, but now people are glad for the reforms when they look at Algeria, which did not follow IMF suggestions.

* * *

**Friday 26 June 1998: Rabat**

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE ON LINGUISTICS BY DR. MOHAMMAD DAHBI, MOHAMMAD V UNIVERSITY, RABAT.

The mother tongue of 40% of Moroccans is one of the Berber dialects, 60% Moroccan Arabic. Berber dialects are divided into Tarifit in the northern Rif, Temazir in the Middle Atlas, Tashelhit in the High Atlas. These dialects are spoken mostly in mountains, and some in the Agadir plain. The separate dialects are not mutually intelligible to unsophisticated speakers.

Dialects of Moroccan Arabic are urban, rural, and Hassaniya. The urban variety was introduced by first conquerors and later from Al Andalous. The rural dialect developed later. Hassaniya is used in Western Sahara. These are all vernaculars. Hassaniya is least mutually intelligible, but they are all more closely related than Berber dialects.

Next in acquisition is a second vernacular. If you speak Berber, you soon learn Moroccan Arabic, for example. Some would pick up French or Spanish as a second vernacular.

As soon as a Moroccan goes to school, he learns standard Arabic--the lingua franca of all the Arab countries. Some learn French in the mission schools. This is a small but elite minority.

French is the second language (i.e. foreign language) in public schools. Moroccans have had some debate on this. This instruction begins in 3rd grade.

English then Spanish are the most popular foreign languages in secondary school.

In higher education, a student must switch to French as the instructional language for sciences and technology. Only the humanities are taught in Arabic in university. Some few, few schools have adopted English as the instructional language.

1989-90 was the last school year in which French was used as the language of instruction for sciences in secondary school.

Note: there is no standard system for transcription for any Arabic dialect, so writing the vernacular limits the audience for novelists, and so on.

Because Morocco has invested so much in the French language, it will continue to dominate, but many, many recognize the need for English. This has increased greatly in the last decades. Even in France, you are not taken seriously if you do not publish in English.

Dr. Dhabi recommended Michael Perone, an author of Berber stories. He said that Mohammad Murabat, another short-story author, is a Moroccan dialect speaker.

Morocco is multilingual, but not all Moroccans are themselves multilingual. There are no official census figures, because any distinction between Arab and Berber is a sensitive issue (ever since the French issued their infamous Berber Decree.) "Arab" and "Berber" are now linguistic rather than racial distinctions, because so much mixing has occurred between the two groups.

There is a tendency in public signs to mix French and Arabic, with greater emphasis on solely Arabic lately, especially in official terminology. Newspaper titles are about half-and-half Arabic and French among dailies, but the serious weeklies are all in French. Almost nothing is published in English or Spanish. Dr Dahbi recommends the Internet site: www.minicom.gov.ma. There are some periodicals in Berber. They used to be transcribed in Roman script, but now Arabic is favored for expressing Berber. The predominant language in Moroccan cinema is French, but many

Egyptian movies in Arabic and even some Indian movies are dubbed in Moroccan Arabic. Many heavy TV watchers, even uneducated ones, have learned a great deal of Egyptian Arabic.

There is 55% illiteracy in Morocco. But there are problems with defining illiteracy. Nearly everyone is capable of understanding standard Arabic, which is only a literary and mass media language. The "language of social advancement" has been French for a long time, but now standard Arabic is also absolutely essential.

The Moroccan government has in the past practiced active censorship over all media. Now that is less true, especially with the print media. Fm 97.5 is an independent radio station using Arabic and French. Channel 2, on the other hand, is official. Residents of Morocco who receive books in the mail, also films, cassettes, software, are often required to have their package approved by the office of information.

Four years ago the king spoke publicly for the first time of allowing the mention of Berber language and allowing the teaching of Berber. So far nothing has been done.

The Moroccan market, even for pirated books, films, software, is not that big. Pirating is common now of music compact discs.

Berbers have never had any separatist stands in public life. Berber is a language with an ethnic role. It marks the ethnic group, but is subordinate to Arabic, the language of Qu'ran. The real miracle of Mohammad is that he was illiterate, yet a prophet more poetic than the greatest poet of the time.

The king's wife is Berber. But no one would refer to the king as either Arab or Berber. Arabic has a nationalistic role. What does it mean to be an Arab country?

The distinction between "maghreb" and "mashreti" is roughly that between wheat (couscous) and rice in the cuisine. Now Arab nationality is panarabism. To be Arab is a political distinction. In language planning, for Arabic, a great need exists to develop a lexicon for the sciences, and to resolve problems with the script. This has taken place with Hebrew in Israel and with Greek. But in Arabic any change affects the whole Arab League. The Arab League is starting that now. If any country makes changes on its own, little by little the language becomes a different thing. Arabisation is an important issue in government and education.

THE FOLLOWING NOTES WERE MADE FROM DAOUD CASEWIT'S LECTURE ON ISLAM IN MOROCCO, ON THE SITE OF AL-MANSOUR'S UNCOMPLETED GREAT MOSQUE LOOKING ACROSS TO SALE AND THE ATLANTIC.

This site was important to show the legitimacy of a leader, to defend and augment the territory of Islam. In 681 in the first Arab raid, Ibn Abu Natha (?) rode directly into the surf saying that if he were not hindered by the sea, he would conquer the world. By 710 they were on their way to Spain. By 718 almost all of Spain was an Arab province. Moulay Idriss fled conflict in the east, allied himself with a Berber tribe and established the first kingdom. The present Alawid dynasty, the longest ruling dynasty anywhere in the world, identifies its mythology with Moulay Idriss.

Morocco has always had contact with Christians. The word for "foreigner" is "nasrani" ("Nazarene" or Christian). In 1492 the non-Christians of Spain had to convert or go into exile. They came to "Ribat al feta," as the kasbah of Rabat was known. The exiles were keen for revenge on Spain, so they took to piracy on Spanish shipping.

There are no buildings higher than the minaret in the view here. This is a symbol of unity. Because of the policy of the French, particularly of Lyautey, it is still possible to see the original outlines of the medina.

The white flag is flown from the top of the minaret on Fridays so that all know, even the deaf, that it is the day for prayer. Friday prayer is obligatory for all men past puberty. 100 years ago no man would be caught dead away from the mosque on Friday. But the French changed the weekend to Saturday and Sunday, and it was not ever changed back to Thursday and Friday, as it was in Egypt, Saudi Arabia, and so on. But Friday is not a day of obligatory rest in any case. Just prayer is required.

In Morocco large sectors of the working class know Europe directly, through immigration and tourism, while in Egypt the working class may have no contact at all with Europeans.

The way Moroccan women dress is not necessarily a political statement here as in Egypt or elsewhere. There is more of an attitude of "you dress your way, I dress my way." Moroccans religiously have couscous on Friday, and they go to the hammam (baths) on Thursday night...even if they don't go to the mosque. There is an identification of Islam with local customs like those or henna on the hands, and so on.

The idea is that God forgives what occurs between Friday and Friday. Daoud believes Ramadan is too strictly observed by Moroccans. They fast even when they are traveling or sick. But breaking the fast each evening is like a month of thanksgivings. Ramadan is followed with an unusual enthusiasm or rigor here.

The French institutionalized the prohibition of non-Muslims from mosques in Morocco, which is not common in other countries. That prohibition is still viewed as a good institution here, especially in the light of their dependence on tourism.

Women have separate prayer sections for Friday prayer.

The Friday prayer is at the zenith, when you don't make a shadow. It is mandatory, and is accompanied by a sermon, unlike other midday prayers. The motions of the prayer are shortened to allow for the sermon. Part of the prayer and sermon is for the purpose of asking blessings on the current king; thus the service reattaches the community to its leader.

Many factors have contributed to the weakening of the religious sense. The Koran reading (which we can hear clearly from here) is over a loudspeaker, unlike the custom before the growth of modern cities. Cities with many mosques have the minarets within earshot each one of the next...like the repeating patterns of Islamic art and crafts. It is very rare to find a Moroccan atheist, even one who is Communist, educated in France, and so on. On all major occasions the religious festivals are honored. The feast of the sacrifice is more honored here than anywhere else that Daoud has been. In years of drought, the king issues a pronouncement that prohibits sacrifice of lambs needed to replenish the flocks. Otherwise, the animal is to be male, without imperfections, killed quickly with sharp knife with praise for God. There are many culinary techniques for preserving the meat without preservation. One is "khalil." It is like corned beef in oil, keeps about a year. After slaughter it hangs for a day, dressing out starts with the liver. You really need two men, one a butcher. They make good era money that day. Nuclear families sacrifice their own ram. Families will literally go into debt to have a ram, unless the king makes a pronouncement.

Daoud said that once or twice they had the ram so long that the children got attached, so they had to sell it and get another.

At Mecca there is great waste of meat, even though programs have been developed to distribute it. In the past the pilgrims would have used it themselves, but now travelers have to catch flights, and cannot either eat the meat or pack it for their journey.

In Morocco during Ramadan school starts an hour later, goes straight through lunch, people slow down some, but it is not like in Saudi where they turn night into day.

Compulsory military service in Morocco? Not now, but there was a draft during the Western Sahara troubles.

The horseshoe ("Moorish") arch was originally from Visigothic Spain.

Sufism and mysticism are encouraged in Morocco because they are apolitical.

There is great Jewish saints that are visited by both Jews and Muslims. There are similarities with Spanish Catholicism, which could have come from the Moors. The concept of ""baraka"" seems to me similar to the concept of relics, and the polychrome figures of Spain. Almansour was a contemporary of Salahadin, both non-Arabs (Saladin was Kurd, Al-Mansour Berber).

The king's wife, the queen, is never seen in public, even in photos, because of her generation, but the princesses are seen and photographed in European clothing. (In a wedding shop, we saw the photo of the second daughter's wedding with her older and younger sister. The bride's face was decorated with henna. mt)

## EVENING GATHERING FOR DINNER AT THE CASEWITS' HOUSE

Vegetables at last! Daoud told those of us who were sitting at his table how he came into Islam. He grew up in Denver, Colorado, hearing stories from his father about the Sahara. His father, a German Jew stranded in France at the outbreak of WWII was offered the choice of internment or service in the French Foreign Legion. He chose the latter and went to Algeria. Daoud traveled extensively as a young man. He intended to travel into Algeria, but on the way he decided to trek the High Atlas first, met his wife in Morocco, and to this day has never made it to Algeria. He came in contact with a sufi in Morocco, began to study Koran, along with Fatima. The turning point, or call, came in the mountains under the sky, where he regained, as he said, a primordial sense of priorities. The Casewits have a pretty, comfortable home, three children, and a prayer room just off the foyer. The dinner was prepared with the help of two additional cooks. We had harira (hearty soup) and bread and heaps of vegetables, topped off by delicious little chocolate, caramel and nut morsels at the end.

Apropos of conversions: Ajile said that she came to Islam partly because of the people she met as an adult, including her North African husband, from whom she is now divorced. But even as a child in her very religious family she was searching for a religion that would tell her "how to walk, how to talk, what to eat, everything." Islam does that, she said.

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**Saturday 27 June 1998: Rabat**

## THE FOLLOWING NOTES WERE MADE FROM THE LECTURE BY ALI BELHAJ, FORMER MEMBER OF PARLIAMENT AND CURRENT PRESIDENT OF MAROC 20/20

The speaker opened with a definition of the word "technocrat." He said that a city slicker proposes to a farmer that if he can guess the number of sheep the farmer has, the farmer should give him one. The farmer agrees. The stranger guesses 425. The farmer says yes and gives him a sheep. The stranger puts it in his back seat and prepares to drive away. The farmer then proposes that if he can guess the stranger's political party, he should give back the sheep. The stranger agrees. The farmer says, "You are a technocrat. You are not in any party." "You are right," says the stranger. "How did you know?" "Because," says the farmer, "you took my dog."

The speaker recommended The Commander of the Faithful:..a "must read" book by a professor of American University in Beirut, about the Moroccan government. [This book was also highly recommended by the U.S. ambassador and others.]

More definitions: "Mahkzen" is whatever is around the palace. Bled-siba= land of anarchy (or dissent). The local structure of government descends from "walid" to "caid" to "sheik" to "moqaden" (at the street level, knows everyone).

The Moroccan monarchy is the oldest in the world. This structure has been in place for centuries. The French saw that they had to leave it intact in order to rule. But the civil society is in opposition to all this. The role of the structure is to control all citizens--the civil society aims at the opposite.

The International Monetary Fund (IMF) proposed that the government decrease the weight of the public sector by readjusting the current structure. The deal was that these reforms were necessary to borrow more money.

Moroccan history never speaks of civil society, only of a strong king fighting against rebels. These last years have seen the springtime of the civil society--women/s rights, organizations fighting corruption, think tanks.

Ten years ago, corruption was not discussed openly. Now it is an open subject. There are two possible ways of fighting corruption. First, the government can decide to do away with it, as in Uganda. But in Morocco, the proposal is end corruption by promoting ethics. Eight associations formed the first network in 1996. Corruption is almost traditional in Morocco, from top to bottom.

The people say to the government minister, "We want to fight corruption." The minister replies, "Fine. How much will you give me?"

Corruption is not a political issue but an economic one. Corruption is often necessary for survival, in order to compete. The speaker's organization decided to declare one day free of corruption. Maroc 20/20 wants to follow the example of governments like Hong Kong, which once had a great deal of corruption and now have practically none.

By 1997 the network had grown to 38. Membership was capped in order to avoid coordination problems, even though many more wanted to join. Civil society is now a strong network, a concept very important in Morocco.

CJM is a powerful confederation of businessmen. The ethics committee is writing a code of ethics (which a few years ago would have been science fiction). They propose legal reforms, especially on public bidding. They alert the public to cases of corruption in public officials. They have reacted so far twice, once on a water contract given to a French company without bidding. The second is still pending.

The Ministry of Education accounts for 1/3 of budget, the largest part of the government. A proposal has been made for youth education to raise the awareness of children of what corruption is. A similar program was started last year on human rights.

20/20 is now preparing a conference with the Prime Minister. Civil society replaces externally applied controls with the citizen taking charge.

All this is in preparation for the year 2010, when tariffs are to be removed. Without a civil society, Morocco will not be ready. The government has accepted 20/20's approach to corruption because, basically, they have no choice.

Morocco previously had a terrible record for human rights, but Amnesty International is now opening an office here, and their conference will be held here next year. Morocco is now among the best in human rights.

Coca-Cola and IBM are represented in the process of developing the code of ethics. The role of 20/20 is to start the process.

Fatima brought up a hypothetical case of an underpaid policeman. Is bribery really corruption in that case? The speaker said that we have to respect the law. We cannot excuse the robber because he has no job.

Mayors in Morocco are traditionally unpaid. They get a "symbolic" stipend of $120 per month. The speaker, however, has met one mayor who proposed putting one million dollars into an apartment for his son, a student in the U.S. He said that that much money is simply greed, not a matter of feeding his family.

Judges in Morocco are not paid well enough. 20/20 hopes to follow the French system of appointed judges who are then independent, not subject to the ministry of justice.

Drug smuggling does not have the effect here that it does in Colombia. The money is outside the country.

Morocco has an income tax, so there is an incentive to get more of the economy on the books. (Ann made the interesting comment that one of the unintended consequences of abolishing the income tax might be increased corruption.]

Lurana repeatedly declared that her Middle East relatives insist that it is impossible to do business without corruption. Daoud added that the cultural legacy includes what is now termed corruption, but probably shouldn't be. The speaker answered that tradition should be kept as long as it is not against the law. Morocco has chosen to enter the modern system. The tradition of an unpaid caid is feudal, inconsistent with the modern system.

Women in rural areas are 90% illiterate, though nationwide rate is 50%. The estimate is that 8 million Moroccans have no access to water. This affects female literacy, because girls usually have to walk to get water, sometimes two hours a day. This issue is thus related to educational issues.

Parliament members do not understand the budget, so Maroc 20/20 wants to establish an Office of Management of the Budget (OMB) the organization itself now performs the service of analyzing the budget.

20/20 also has a public education program.

A few businesses have already signed on with the code of ethics. One government ministry has asked for assistance in developing one.

There is not a lot of research on the historic roots of civil society. We do not want people to think of civil society as an imported commodity. 20/20 is planning to offer scholarships for this study.

Morocco is 50% rural, 50% urban. Urban people have unions, and so on. Rural people are controlled.

Transparency International (TI) is an international organization against corruption, similar to Amnesty International. Morocco is in communication with other countries like Turkey, Lebanon, and Yemen (though not with Mexico, whose case in mt's opinion is a mirror of Morocco's). They would like to open a TI in other countries in the region.

The International Republican Institute (IRI) is analyzing the role of the elite. "The Broken Man," a story about an honest man in a corrupt system, won the French prize for literature last year.

Mr. Belhaj remarked that he himself is a realist, not an idealist. The world will require integrity if the system is to survive.

LUNCH AT THE AMERICAN CLUB. THE FOLLOWING NOTES WERE MADE FROM THE REMARKS OF SEVERAL SPEAKERS AFTER LUNCH.

Connie McDaniel has a master's in education from Framingham University in Rabat. She is responsible for the American Women's Association. Their budget has increased in 9 years from 4000 dirhams to 200,000 dirhams. American and international women, together with Moroccan women, determine their priorities for social welfare. This decision process is good for international exchange far beyond monetary value. The women help education, special needs children, and so on. They try to avoid buying food and similar consumables. They prefer to give seed money. One project is microbusiness loans. They have worked also with the ministry of agriculture to support rural women for beekeeping, and they are now starting with rabbits. They also offer literacy classes. They even had American expatriates teaching French even though their French was bad. They support needlework and weaving and they market the items produced. They have tried to help girls stay in school. If schools can keep the girls there at lunch, they will stay the rest of the afternoon. They also help Peace Corps with funding incinerators to dispose of medical wastes and other small projects. They help with children's homes, both for those who are impoverished and those who are abandoned. The organization functions in Rabat and Sale. There is a USAID funded project to help girls stay in school, but USAID funds mainly studies, not social action in that area. The group is interested in working to end domestic violence, but no one has taken them up on it. Domestic violence often goes unreported, so how much it is increasing in big cities is unclear. A bigger problem is family law.

Connie has learned that volunteerism is viewed differently here, because it might take away jobs.

Lurana suggested that our students could send money to get involved in bees and rabbits. .

In helping sell crafts, the group prefers to seek out Moroccan buyers rather than tourists.

Chafiya, one of the women who works with the league. Is Moroccan, educated in France, speaks Spanish well. She works with centers for children with special needs (this center is named for the princess) and with daycare centers.

There is a lot of adoption of Moroccan orphans by foreigners. There are requirements, but it is easier than other places.

Abortion is legal. It is not discussed, but it is not a political issue. Moroccans prefer to keep the child. The soul is said to enter at forty days after conception. After that it is considered taking a life. Young people are more aware of family planning. There is a government supported family planning program, but a single woman cannot get contraception. Single mothers were formerly imprisoned after giving birth, so they began abandoning babies. Now the government requires only that unwed mothers must sign away babies, but with no penalty.

AIDS is not a significant problem. Officially there are between 400 and 500 cases.

The abandoned children must move on from the orphanage at the age of three. By then the girls are usually all adopted, only boys are left. Why? Who knows?

Care of elderly not a big problem. Families generally do that. It is considered shameful in Morocco not to take care of parents. There is a center for exceptional cases.

Father Couturier represents the Center for Rural Education. He has a free clinic to which people come from long distances. They prefer his clinic to urban clinics. They often line up in long lines and wait all day. The biggest problem is malnutrition. He once saw an eight pound baby that was a year old. He has expanded his practice to the whole family of the patients, with a food bank and soup kitchen.

He said that you see the same diseases over and over again. Resistance is not good, and people have a fatalistic attitude, so detection is usually later. He sees less cardiac arrest than in the West, because there is no over-nutrition. But asthma is a big, big health problem.

Women prefer women doctors, and there are more and more of them. There is no religious objection, however, to their seeing him, a priest and a male. He is a doctor and he is from God and he is for them. His referral gives them a chance to get into urban hospitals for serious diseases. The center also helps them financially.

He entered the Jesuit order as a teenager, and became a priest and a doctor at same time.

Dr. Al-Mansour brought us the book that he edited: The Atlantic Connection: 200 years of Moroccan-American Relations 1786-1986. Edino.

The reception in the evening was most enjoyable. The ambassador was dressed very casually, but Jim Bullock was not. It struck me odd.

I greatly enjoyed chatting with Dr. Dahbi, the linguistics professor, and with the MACECE president. For more information on funded study trips to Morocco, they recommended that I see the CIES website for the Fulbright Commission. There is an exchange program for high school teachers as well, and there is a dearth of applicants. They told me they are looking for new blood.

The ambassador strongly recommended that I read The Arrogance of Power by Fulbright. It is a book that had a great influence on him. He also recommended The Defender of the Faith. Unfortunately it is out of print. Someone suggested www.bookfind.com on Morocco for a search for out of print titles.

Carl Dawson said he would make whatever copies we request from The Atlantic Connection (ed. by Jerome B. Bookin-Weiner and Dr. Al-Mansour (published in Morocco by Edino).

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## Sunday 28 June 1998: Rabat to Fez

On the bus ride, Betty told me that U.S. government immigration law had a recent amendment saying that high school exchange students must be assessed the full tuition of the district and that they can only attend for one year. After that they go to a private school. Many school districts do not know about this and find out only when they try to include exchange students. It is a big problem now in Washington State. School districts have begun to complain, because they are no longer free to include these students in their programs in order to enrich foreign language, social studies, and so on.

Carl recommended Kitab Assizi volumes 1 & 2 for the study of Arabic starting at the intermediate level. The cost is 25 dollars each volume at the Fez language center

As the bus approaches Fez, I see masses of oleander in bloom along the road. There are olive trees, agaves, fields of wheat stubble from the recent harvest, bales of straw, corn patches, locust trees in bloom. What I call agaves have huge flower stalks, like the ones I have seen in Mexico, but I have never seen so many. Behind the palm trees I can see the mountains of the Middle Atlas in the hazy background. Women in brightly colored djellabas--brilliant yellow, red, orange, blue. At the city's edge I see neat yellowish concrete block apartment buildings and shops. Traffic is relatively light and orderly. Passing through the ““ville nouvelle”” (the “new town” built some way apart from the medina by the French, according to Lyautey's policy) I see a sign about a project for potable water. I remember having seen a similar sign as I entered Guanajuato, Mexico, years ago. That time I became deathly ill, so I stiffen my resolve to use bottled water for the whole time I am in Fez.) Fatima mentions as we enter Avenue Hassan II that this street is famous for plane trees. We pass houses with French style windows and shutters. This section, says Fatima, was settled by French Jews. As ever, there are many more seated men than women. I count over a hundred men sitting down before I see the first woman sitting down.

Betty recommends a set of slides and kit for about 60 dollars on Islamic art, put out by AWAIR.

## THE FOLLOWING NOTES WERE MADE FROM THE CONFERENCE IN THE GARDEN OF A.L.I.F. IN FEZ

Our Survival Arabic class starts tomorrow from 8:00 to 9:30. On the other days of the week, it will go from 10 to 12.

We discuss projects. For mine, I would like to see the changes in costume over time. I would like to talk to someone who would show me the clothing, explain what the details mean, and tell me how it is made, how much it costs, and so on. I would like to trace costume back to Al-Andalus. I would also like to talk to someone in an I.B. school, a coordinator or humanities teacher. My working title is “A Retrospective on Moorish Dress.”

Someone recommends two 1980's 1982/89 Moroccan film by director Hajajj. They are “The Drop” and “The Door to the Sky is Open.”

Someone else comments on an article on North African cinema in ARAMCO World, Jan-Feb 1992, pp32-35

Fatima will be in room 112 of the Grand Hotel with our library and first aid kit.

I checked out, from the A.L.I.F. library, Arab Comic Strips by Allen Douglas and Fedwa Malti-Douglas (Indiana Univ Press, 1994), a book based on research funded by CIES. A quote: “Censorship breeds sharp readers.”

### Monday 29 June 1998: Fez

I come down to the lobby of the Grand Hotel at 5:45 to meet my walking partners. The hotel staff sleeps on divans until first guest (me) appears. I noticed that this was also true yesterday at Hotel Anakhil in Rabat.

One of the men, maybe Jacob or Dinker, made the comment the other day that he was going to get a djellaba to wear, but he had not seen one single younger man in one. That was in Rabat. Here in Fez I have seen several.

Note: In a country whose economy depends on textiles, djellabas seem a good idea, simply to create a greater market for fabric. Just a thought.

From the Grand Hotel, where we are staying, to the language school: go left, then right past Coca-Cola awning, then left at the "telebotique." The sign for the American Language Center is high on the wall to the left.

Why are the hoods on the djellabas so deep? Because they are brought forward, then folded back, something like women's scarves, so that they do not easily slip down.

THE FOLLOWING REMARKS ARE FROM A TALK BY DR. ABDELHAY LAABI, GRADUATE OF DARTMOUTH, PROFESSOR OF LAW IN FEZ, RABAT, AND CASABLANCA, AND VP OF THE CASABLANCA STOCK EXCHANGE.

We are opening up economically, but at same time we are witnessing an increase in violence, a greater lack of security, and so on.

Modernists could be tempted to start the analysis from the independence period, beginning in 1956. But a better option is to give a longer term historical perspective. [Here the speaker explained the concept of "makhzen" and ""bled siba"."]. The makhzen was founded by Moulay Idriss II, founder of Fez. He and his father were political exiles from farther east. The elements of the makhzen include: its nucleus, the imam, the monarch (in the Halitha this term means temporal defender of the faith) that is, "amir al mu'minin." The monarch must be elected to be legitimate, by the process of the allegiance: the "baia." There are 650 tribes in Morocco. The monarch needs the allegiance of the "gish," that is, the tribes who support the dynasty. The monarch must then be confirmed by the doctors of the law (that is, of Islamology--his word). It is a social contract involving the tribes on one hand and Islam on the other. He must have both to head the "ulema" (sounded like "ulma"). Idriss II became the first Muslim monarch in Morocco.

From this tradition you have two further elements: the army and the "government with a mall g," that is, the civil service including the Prime Minister. Sometimes it was a standing army, sometimes it was a reserve army by arrangement with the tribes. The degree to which a standing army was maintained depended on fiscal exigencies, of course.

Here are some useful terms: The "Saadra al alam" is the Prime Minister. The "Cadi al kudat" is the Minister of Justice. The "wazir al bahr" is the Secretary of State (that is, he is responsible for foreign relations across the sea). The "wazir al shikaya" is the complaint minister or ombudsman.

Traditional Morocco never had more than 300 "cadi." Now there are some 3000.

The "gish" tribes were generally part of "bled makhzen" (the area of the government), but arrangements were sometimes made with tribes of "bled siba".

When monarchs needed a standing army, of course, there was a need to fiscalize the country--the perennial tradeoff. [Taxes grew heavier and heavier.]

The king was limited in certain respects because of his responsibility to the doctors of the law. But he had great leeway in economic policy, and so on. This system is not feudal, says Dr. Laabi, but rather centralized. The history of Morocco includes 100 kings. Before Islam, the Romans ruled for 600 years. There were seven dynasties under Islam, not all Arab. Each change from dynasty to dynasty was not just a power shift but also a religious shift. For all practical purposes there was some fluidity within the system, but there was ho separation of powers. The system always depended on the center. This system, for all practical purposes, did not change until 1958. There was a constitutional reform movement in response to Turkish events, but 1908 the French pressure for protectorate was mounting, and the constitutional project was aborted in 1912. It came back in 1930's.

One of the elements of the French protectorate was to maintain and modernize the traditional system. The reformist movement dates from 1927, but soon became more extremist, insisting on independence.

Because of its closed and protected system, Morocco did not feel the French revolution and other developments. The protectorate gave the Moroccan elite their first exposure to modern concepts of constitutional government.

In 1958 the government was under great pressure to find a new relationship among the powers. It needed to stop a process that could lead to "bled siba" and thus civil war. The reformers were interested in the constitutional approach (as in the U.S.) that was antithetical to the caliphate.

The King's 1963 constitution was confirmed by elections. The first constitutions did not last long. The king repeatedly Parliament and started over. In 1970 there was a revision, and in 1972 another revision, this time calling for more elections and for the return of Sahara (a common goal). Up to now, we have been dealing with the Cold War and with non-consensual constitution formation. Now, however, the opposition parties are holding the premiership and are ostensibly in power.

Beginning in 1992, the second period of constitutionalism corresponds to international demands for more representation. In the Post Cold War period, we have seen the beginning of consensual constitutional engineering. The parties are no longer the only representatives of the people. Now the unions, the chamber of commerce, and so on are included.

In 1996 came another revision. Now we see the acceptance of all political forces to reinforce the powers of the non-executive forces in Morocco. The human rights council was established, along with a constitutional council to monitor the laws passed by Parliament, a social development council, and a bicameral system in Parliament. The object is to harmonize with the aim of national union. The emphasis has been on the development of Morocco's 16 regions, with the aim of decentralizing.

The last elections have given only 30 percent majority to the center left, that is, to the Istiqlal Party and its allies. His majesty proposed in 1992 an alternation of power. The Istiqlal refused because they wanted to control certain aspects reserved to the "makhzen," aspects like Islamic law and so on. They have since then conceded defense, and so on to the field controlled by his majesty. A qualitative change took place in Moroccan government at this time.

Kutla is a coalition of Istiqlal and other parties, but it is not monolithic. It consists now of eight parties. The agreement resulting from the last relationship should not be considered a capitulation but rather newly open bargaining positions. His majesty is very open on his constitutional philosophy. He says the division of power does not concern the top. To accept involvement would for him be a negation of his position. The king has the power to "reread" the law, but normally he doesn't get involved. He has many powers that he doesn't use. His power is in foreign affairs, defense, and Islamic affairs, but in lawmaking, he has delegated many of his powers.

As to succession: either the high prince or the closest collateral male will succeed the king. There are choices. The successor must receive the traditional pledge of allegiance. If he doesn't, someone else must be chosen.

Jacob pointed out that some countries write constitutions that include some means for changing them. Other countries, like Israel, write no constitution. Morocco writes them, then discards them when they don't work. Why is that? Couldn't there be something more permanent? Dr. Laabi answered that these new constitutions give the opposition hope, breathing space, and so on. He referred to these changes as amendments. For example, there are 16 regions, but what are the means by which they will be managed? The budget is growing, but is still limited for these regions.

Mick asked about pressures from Algeria. Dr. Laabi said that pressures from outside played a role, as they should. What is happening in Algeria is a shame, he said. Morocco should help find a solution. The fiasco in Algeria has inspired Moroccans not to put too much stress on their system. This explains the moderation of both the opposition and the monarchy. There is a desire to keep more of the traditions, but also to be open to the future.

Ann asked about the electorate--who votes, and so on. Dr. Laabi replied that unemployment rates and illiteracy rates are very dangerous to Morocco, as well as racism and protectionism in Europe against Moroccan guest workers. Voter participation 60%, which he considers not bad, but among registered voters, abstention rate is high, and the electoral process has not always been very clean.

There is freedom of speech in the current constitution, with the exception of three areas: religion, the monarch, and the borders. Voters must pick up their card just before the election each time there is an election. Both men and women are eligible from the age 18. There are two levels of government. The executive level includes his majesty, the heir prince, the Prime Minister, the walis and governors of cities. The elective level includes presidents of the chambers of Parliament, party heads within Parliament, congressmen, senators. These are at the national level. At regional level, since last constitution, various offices have become available. The system is similar to the German system with regional parliaments and councils, then presidents of communes, all elected at the level of the city. A vote of no confidence in the government can be issued. The second chamber can issue an "advertissment" (a warning), in which case the king appoints a new government. Women are still largely absent from elective offices, but a movement exists to change the situation. Female voter participation is still less that male voter participation.

The executive clearly still dominates Moroccan government, and the bureaucracy is huge. Dr. Laabi sees hope that this situation will slowly change. He is optimistic about the current opposition government. A recent poll shows that 80% of Moroccans are happy with this government. The Moroccan political consciousness is beyond left and right. Dr. Laabi hopes that the elites of Morocco will not try to go back to all or nothing party control.

Bob Reich, Clinton's advisor, was a classmate of Dr. Laabi. Dr. Laabi is himself the same age as Clinton, feels that he shares youth experiences with him. He seems to sympathize with Clinton's desire to have a relationship with China in order to change it. In response to Ann's question about Clinton's visit to Tianamen Square, he pointed out that Clinton was the only one who said that he disagreed with what went on there. He credits his age with his sense of urgency to do something useful while there is still time--to work within the system when it is possible.

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**Tuesday 30 June 1998: Fez**

Again I am the first to the lobby—5:45. The desk clerk went back to rest on the divan after seeing me, so I had to wait for my walking companions, Jerry K., Alba and Jacob, in the dining room.

Fatima recommends this book: The Influence of Islam on Medieval Europe, by W. Montgomery, Edinburgh Univ. Press, 1972. Also: A Practical Guide to Islamic Monuments in Morocco, by Richard b. Parker, published under the sponsorship of the Aga Khan program for Islamic architecture at Harvard. The Baraka Press, Charlottesville, Va. 1981. (Post Office Box 3351, VA 22903)

I was able to learn from the above book, p 40, something about the walls that we see all around the Fez medina:

"Pise" is the name of the construction method for those walls. It is also called "at-tabi" or "al-luh" (the word "adobe" comes from "al-tabi", and the building material used in St. Augustine and known as "tabby" is undoubtedly from the same origin.) "Pise" (with the stress on the last syllable) is peppered with holes. Pigeons use them, but that is not what they are for. The holes are left by the transverse beams of the frame in which the material is poured. Stucco usually hides the holes. They do not become visible until the stucco deteriorates.

Pise, or rammed earth, is a very old method used in North Africa. "Al-luh" (the board) is one of the names for pise and refers to the boards used for the form. Unfortunately pise melts in rain. Many such ruins are seen in the pre-Sahara region. Later it was discovered that adding lime made pise harden as it aged. Current restorers use one part lime to two parts earth. Pise is built on a foundation of small, not large, rubble, so that there will be less shifting. Often stones are embedded in wall as it rises, because raw stone is cheaper than lime. The earth around Rabat is called "hamri," and makes a good pise even without the lime. Tour Hassan in Rabat, which is made of what seems like sandy concrete, has stood up to 800 years of hard winter rains. Pise used in Meknes under Moulay Ismail is softer than that of Rabat. He did not stint on lime, but the soil is pale, not the hamri of Rabat.

As for "zellij"--the Spaniards still use the same patterns, but now they print them and bake them into large tiles, while in Morocco they still cut and fit the tiles. In Tetuan they cut out the shapes cookie cutter style, but ~~in~~ Fez they still cut the shapes from finished tiles.

Today is nice and cool. I am writing this beside the swimming pool of a five-star hotel near the language school. It is about 10:45 a.m., too cool to swim, but just right with T-shirt on. The sky is hazy, overcast, and there's a nice breeze.

This morning we had a good walk. At first, a guide followed us persistently until I told him politely but directly that we were members of s university group and we have a professor to guide us. He thanked me for my "kind talk" and said that he would find someone else. With that, he abruptly left us. I did not think he was so much rebuffed as appreciative of a piece of information that prevented his wasting any more time on us. Alba said that wearing her nametag helped to keep prospective guides at bay. We are, after all potential customers, unless we already "belong" to some other guide.

We got lost briefly in a residential area where we saw a number of elegant houses, one of them guarded by handsome black Doberman. Next to this area was an open field where people were jogging and exercising. Some of the women wore modest white headscarves with their sweatsuits, others wore djellaba.

THE FOLLOWING NOTES WERE MADE OF THE LECTURE BY ABDELLATIF EL HAJJAMI, DIRECTOR OF THE FEZ MEDINA PRESERVATION PROJECT

There is a close relation between people and their environment, and is not simply a funtional relationship. It is both subjective and objective. The danger is that you get into general discussions of Islam, and so on. If we get into such a discussion, I will get out. Religion has a role, but we must be very clear as to its role. Contradiction may exist, and this is acceptable. We have an open approach so that people are more secure, and consequently more open. This civil society is our focus.

The experiences of other countries may be interesting, but they cannot be imported. They have no roots in our tradition, but that is no reason to reject whatever comes from outside, because much of what we have here came from outside. Much of Morocco was formerly Shia, which has contributed to and been absorbed into our society. We also have Christian habits that still persist--for example "bashia," which is like "noel." Someone wears a sheepskin and gives out gifts to children. It came from noel, but people don't think of it that way--they just think of it as nice for the children.

The function of a civil society is to manage a given society by itself. If the term "civil society" means the capacity of a society to rule itself, then we have to include everyone. If a man dies, his labor dies with him unless he has a son, or he has taught someone else, or he has built something that people continue to use. A human after dying can have works just as if he were still alive, and this leads people to chose those kinds of works. Different structures have been organized to coordinate these beneficent works. "Waqf" is for endowments. Someone may establish a school and pay the teacher--most of these are "waqf" contributed by women. One third of the real estate of the medina is the property of "waqf."

There are, in addition to public "waqf," private "waqf." For example a family may offer a home for the unmarried women of the family. The majority of books in the libraries of the mosque are "waqf". The water network of Fez is "waqf". These endowments are independent of the government.

The second structure is "amir." This type of leader is designated as head of an activity, and ratified by the local organization. The cadi is the authority, under him is the expert, who is not from the organization of amil. A problem must be solved by the amir. If not, it is referred to the cadi, who has the expert for consultation. The expert can also initiate a solution on his own, but not directly to amir--he reports any problems to the cadi, who represents the Sharia. The experts are ultimately only consultants.

In modern times these structures have become weak. When planners do their surveys, they find that sometimes the parties solve it between themselves, and sometimes they don't. Relations between people and state have become confused, duplicated, entangled, and are not linked with the people directly involved. The NGOs now are getting closer to the people but this is not as efficient from the point of view of society as it is from the point of view of the government. Somehow the craftsman's specific needs must be reflected in the activism of the NGOs. It is difficult to link craftspeople to NGOs because the needs of the craftspeople are very specific. It is better to initiate projects very close to these needs.

We do much work under the name of the municipality, not under our own name, to restructure in the mind of craftspeople the hope that they can ask for something specific and they can get it. This program has been going on for 5 years. As the organization gets bigger and blends with the municipality, people develope the confidence to form their own associations in order to choose and implement their own projects. The association of copper workers, for example, defended their turf when the water project threatened to move them to another place. A compromise was reached to develop a program supported by the people who need to work collectively in order to save the medina. People try to harmonize the desires and needs of traditional organizations with the goals of the nation and even international goals. We don't know what success we can have, but we are hoping to transfer the management in three years to the NGO's themselves. Some NGO's are supported by the state, by external donors, by women donors, and so on. Some are focused on coordinating action among levels and sectors.

The balance between public and private is very complex in Fez. The reality is that all the quarters must cooperate in order to survive, so that they can profit from the city as a whole. There is mutual dependency, which must be included in policy. The medina as it exists cannot be preserved because it has many problems. We must preserve the medina of tomorrow, (in which enlightened self-interest must operate--mt). This center is striving for a basis of discussion to this end.

Alba: In neighborhoods do you have conflicts, and who arbitrates?

El Hajjami: The center lets associations express their needs. We do not want to go back to the situation in which only one answer is right. The centers are not there to transfer them from old to new. The center's role is to transfer the problem to them (to get them to own it?--mt). The center also facilitates requests to the municipality and rapid responses.

Outside NGO's come in, work on a problem, then they are gone. When it is done, they go home. But here it is different. (because there is no other home to go to?--mt). Outside money and expertise is always reinventing the wheel--only inside do we know what needs to be done next. For us our assets are all here already, just so we know what the problem is. All parts of the whole must remain present and involved.

Jerry K-- Are they making money in the medina?

El Hajjami: 60,000 people live in the medina. There are 9,800 economic units (stores) 13,000 homes, 1,100 public services such as mosques or hammams. The public to private ratio is 1 to 10. Economic units increased fm 6,300 to 9,800 in 15 years. Obviously there must be demand! There are 20,000 craftsmen, and 3,800 women work at home for the craftsmen. There is production going on. There are two aspects to this development: internal economic production to absorb unemployment, and low capital enterprises to support families. Only about 1000 dirhams is needed sometimes for a single craft economic unit.

The agency has a strategy with ministry of art to subsidize disappearing arts by buying the products. They are analyzing ups and downs in order to reduce yaw. They have found that international help has not been that useful. It takes from 20,000 to 60,000 dirhams to buy a shop inside the medina. They buy the inventory and about 3,4,5 square meters for shop. What has happened is that money made in the medina has flowed to the "ville nouveau," to Rabat, to Casablanca. Now craftspeople are trying to retain that money to be reinvested in the medina itself. Some of the craftspeople, both men and women, have bachelors' degrees from university. Now 25 and 30 year olds are choosing to maintain their residences in the medina, and they want to build it up.

In last 10 years we have been focusing on developing infrastructure inside the medina. This can help in continuing dedensification because people buy or lease extra space. Also we hope to see the transformation of the family structure from 12 per family to 5.2. The policy is to allow two families to live in one traditional house, one on each floor. People are developing ways to add kitchens and baths to apartments that do not now have them. An exception to the policy of reducing the numbers of people living in one house is the "waqf" that permits widows, the blind, and so on to live together. Of these people, 20% need only technical help, not money, for shelter. Fully 60% can contribute to housing costs, and another 20% need complete support.

All the houses in the medina have courtyards. Sun goes into courtyard, indirect light into house. Every house has sun.

Raw material is a big problem--people cannot afford the quality of before. Highly polluting techniques using glue and so on are severely restricted. Innovation is also controlled in order to preserve traditional crafts. An identifying stamp for each craftsman helps hold each one accountable for quality. But the raw material merchants are having bad effects now. Cooperatives were tried, but the craftsmen produced beautiful things for themselves but what they brought to the expositions, no one wanted. The trick is to connect the client directly with the craftsmen.

The ministry of culture was in favor of roads through the medina--the Fez agency of course opposed opening the medina--to keep it a medina! If we organize the access points better, it will meet the need. Streets through the medina don't actually improve accessibility as much as other means could do. We would need 1.70 meters in order to allow motorized emergency services, delivery, garbage pickup, and so on. Our organization proposes opening the medina intelligently.

In Fez el Bali there are no cars. In Fez el Jdid there are cars. Fez el Jdid is the poorest part of Fez. Cars will not raise the standard of living.

Once you buy a shop in the medina, no one can evict you. The rent or purchase price is paid sometimes to private individual, sometimes to "waqf".

In case of fire, there is a network of water and workers for fire. Fires do not spread from one house to another because of the windowless walls, but fire can spread in the souqs. They have put in metal fire doors to help control them. The last big fire was 15 years ago. It is much less dangerous now. Implementations are still continuing. The water network dates from the 1930s. Sewers go back 700 years. Some of the sewage dumps into the river, but we are restoring 2/3 of the clean water network. There will be a new sewage system and water system completed in 3 years to restore clear water to river. It is dangerous to pollute the "gharb," because it is the deep water reservoir for all of Morocco. Fez disposes of a great deal of chrome for tanning and copper processing--the majority of that goes into the gharb. Also cadmium and other heavy metals may affect vegetables. That is being studied now.

After the talk we walked through a section of the mellah and saw the reconstruction of a synagogue, paid for by a French family now living in Paris. Jewish homes were different from the Muslim homes in three respects: they had no "elbow" entrance, they had balconies on the outside in addition to the courtyard, and they had basements for storage in times of calm and refuge in times of trouble.

We returned to the hotel, changed shoes, and then Jerry K, Alba, Peter, Jacob, John, Betty and I went on what turned out to be the longest walk so far--not entirely by design, of course. We went from the Grand Hotel to the Royal Palace, circled left of Fez Jdid on broad French sidewalks, walked behind Fez Jdid alongside the Kasbah, passed the office for the restoration of old Fez, passed the Jewish cemetery on our left, passed the bus station, found the main street back to the "ville nouvelle", then had juice at the juice bar around the corner from the hotel. We walked about seven or eight miles in two hours.

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**Wednesday 1 July 1998: Fez**

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE ON CRAFTS AT THE CHAMBER OF COMMERCE, HOSTED BY BRAHIM BELGAID, PRESIDENT OF THE FEZ BUSINESS CLUB AND PROFESSOR OF LAW

In the photo that I took of this gathering, the white haired man in djellaba is the president of the chamber of commerce. The gray-haired man in gold shirt and beige sport jacket is the speaker for later, on the handicrafts. The black man is the Fez representative, a government official. The others will speak about various problems that are being encountered.

The government representative said that for Moroccans, handicrafts are very important. They constitute 10% of production. There are one million workers in this field, and six million live from it. Fez is known for its crafts to a special degree. Here there are over 50,000 workers, and a great variety of different crafts. Most is concentrated in Fez el Bali. Over 40% of the people there live from handicraft production, such as traditional weaving, pottery, zellij, wood, and leather.

The biggest challenge is the coming of globalization, the opening of free trade in 10 years. Handicrafts are a trump card for Morocco. They represent an emotional issue as well. The trick is to preserve the "savoir faire ancestral" (the ancestral know-how). Crafts are also important to Muslim civilization and in determining social policies. Metalwork is one of the largest sectors. Leather is second. It employs a lot of people in the many processes that go into it. Woodworking is third. Pottery is concentrated in the east of Fez, where almost all the people make their living in pottery. The speaker also mentioned traditional building, including zellij, inlay, carving, tile, and so on. The summit of this sector is the Hassan II mosque in Casablanca.

Why have Moroccan crafts survived so well? Because there is a royal patronage of crafts. Festivals, for example, require traditional dress, and the elite classes use traditional decoration in their homes. The king requires, as well as encourages, patronage. He knows the master craftsmen personally and keeps in touch with them. Thus they are able to develop small and middle-sized private businesses that can survive globalization.

Question (from Jerry S): Shouldn't women be on this board?

Answer: Women are half of the society. They are represented to a greater degree than before in pottery, which was formerly a man's craft. (Jerry insisted on a direct response to his question.) Women have as much right as men to be elected. At the moment there are none, but there are some in Marrakesh and in Rabat on Chamber of Commerce boards.

Question: (from Lurana) Is training still only by apprenticeship?

Answer: The best craftsmen are those who learned from generation to generation. Now, however, there are training schools. Several years ago a new program was launched to include 70% hands-on, on-site training, with the rest theoretical.

Question (from Elizabeth): Do craftspeople sell their own work?

Answer: There are cooperatives. Some sell directly, others have to depend on middlemen. The reason for this cooperative (this board) was to protect craftspeople from the middlemen, who are often exploitative. There are also expositions, fairs, and so on.

Question: (from Ann: Are you searching for small changes in your art hat would fit the lifestyle of international consumers?

Answer: This is exactly the problem--the gap between market and society. Here it is more difficult, because it questions traditional ways of production. There are exchanges going on, notably with France and Italy. The American market has not really been tapped. There are some with links in Europe that are offering their articles on the Internet. Hillary Clinton recently bought a carpet from the High Atlas on the Internet. But it is a question of distance of transport. "The a la menthe" is the name of a new company that is about to begin importing Moroccan handicrafts to New York. As for living national treasures--there are yearly prizes given by his majesty for the best of the best.

Let this meeting be a first step to developing better relations between the U.S. and Moroccan crafts. We hope for a cooperative of commercialization. We welcome your visit.

After the lectures, we visited the co-op. There were many beautiful things available at good prices. But it was very sad to see the hands of little girls working like lightning back and forth on huge looms weaving carpets. Except for the child labor, this co-op is like the "empresa artesania" in Madrid.

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE ON THE BERBER CULTURE OFFERED IN THE GARDEN OF THE LANGUAGE SCHOOL TO STUDENTS OF VMI.

A few of us had the opportunity to join in with a group of VMI students after we returned from the co-op. Mustafa Wajani, one of the language school instructors and himself a Berber, was the speaker. He said that it is hard to separate what is cultural from what is political when it comes to Berbers, because of the Berber decree and the fears of separation of Arabs and Berbers. In the 1960's and 1970's, you could go to prison for talking about Berber identity. In 1980's journals and other written materials began to appear. Berber cultural identity was no longer a taboo subject. There are now many Amazirgh movements. Berber demands are growing for the inclusion of Amazirgh language and culture in the Moroccan constitution. Now all the parties, including conservative politicians, are addressing this issue. The nationalists were the ones to Arabize all of Moroccan dialogue, but now they are planning to include Amazirgh language in the school system. At 1:15 every day the news is read on television in the three Amazirgh dialects. But people do not trust this measure—they consider it trivial. The question of the Berber identity is now central to Moroccan political dialogue. Of course the Amazirgh people have themselves preserved their culture, but now they want to make their inclusion in Moroccan identity an official recognition.

Today it is practically impossible to speak of 100% Amazirgh or Arab. More than two thirds of the Moroccan people identify as Berbers, but perhaps fewer than one third actually speak Berber. It is not wholly a linguistic distinction. One complaint is that universities teach Persian or Russian, languages that Moroccans are unlikely to use, while Fassis, for example, need to use Amazirgh in their daily lives. Amazirgh songs have become part of the popular culture even for people who know no Amazirgh, just because the songs sound good. They learn them by heart for pleasure. A year ago the king introduced the idea of including Tamazirgh in school, but there is no agreement on which dialect, and which system of transcription. Some who use French script disapprove of Arabic because it is also a colonizing language. Those who approve of Arabic disapprove of French because of the Berber decree. Some use the Tamazirgh script, which is as old as the Amazirgh people, but hardly anyone who is not a specialist knows how to use it. Tamazirgh is mainly a spoken language. There are many manuscripts of Tamazirgh written in Arabic script, and people find that normal.

The Berber culture is especially rich in poems, songs, and dances. Line dances are common in the Sous. You don't find these in the Arabic regions of Morocco. Most of the details identifying Berber culture have to do with clothing. The distinctions are striking. The Berber people are not an ethnic minority, but rather a majority--evident despite their apparent silence. They do not want self-determination. For the time being their first concern is to be acknowledged. Leftists especially want to go beyond trivial, folkloric, touristic distinctions. A problem for this country is that there has never been total agreement between the aspirations of the people and the plans of the intelligentsia.

Gender roles, according to this speaker, are the same for Arabs and Berbers. Both groups identify themselves as within Islam. Most feminists do not distinguish between Berber and Arab but rather between rural and urban.

Most Berbers of the Rif and the middle Atlas are herdsman, because the land was poor, but they farm where the land allows it. Some of the movements say that Berbers once lived where Arabs now live.

Comparison of Morocco and Algeria: Many Moroccans assume that the problems in Algeria could not happen in Morocco, because the century of colonization there destroyed their own identity, whereas that is not the case in Morocco with only a half century of protectorate. All political parties now agree on monarchy, Islam, and the Arabic language, even those who previously opposed these elements. Algerians are considered hot-blooded, while Moroccans think of themselves as calm and peaceful.

The official history explains the Arab conquest as the spread of Islam, but Arabs were resisted at first by the indigenous Berbers. The invasion or conquest is not now called that but rather by an Arabic term with positive connotations. To Amazihrgh people, the dynasties were accepted because of either their descent from the prophet or their membership in Berber tribes. Ethnic differences have not been as important as religious and political issues.

Question (from one of the VMI students): What was the attraction of Islam?

Answer: Who knows? Some Berber law in villages shows close parallels to Islamic law.

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### Thursday 2 July 1998: Fez

I skipped the group walk last night. Today I heard that the group walked through a densely populated section of urban poor--the ghetto, Jerry K.said--and they were cursed and spat upon by an old man trying to sell drums.

We heard that U.S. had bombed southern Iraq, but it turned out to be just a rumor. Apparently there was a problem of some kind between Iraqi and British jets, and the U.S. fired on an Iraqi jet, presumably in defense of the British. This just goes to show how rumors start, and how ready we are to believe the worst of our own government and military.

On our walk this morning, even the master navigator Jerry K. got temporarily turned around. We found the Sheraton, but not at the intersection of Avenue Mohammad 5 as we expected, but rather at the intersection of Hassan II and an avenue named after a different Mohammad.

THE FOLLOWING NOTES WERE MADE FROM THE LECTURE ON PIOUS ENDOWMENTS (WAQF) BY AHMED KOSTAS, DIRECTOR OF INTERNATIONAL RELATIONS FOR THE ASSOCIATION FES-SAISS.

Civil society is an old element of Moroccan society. This place, where the lecture is being given, is the nineteenth century palace of a government minister, one of three trustees of taxes, those who sell taxation rights. A 14th century Sufi master also taught in this holy place in the 15th century. In 1912 it was taken for the residence of the government of Fez. Three governors were based here during the protectorate. When the FES-SAISS organization was founded, the government gave them this headquarters. It is also the center for the Fez festival of sacred music.

Since the 1970's, the civil society has been given a great role as a partner with government and as a counter to poverty. The concept of "Civil society," defined as volunteerism and civic compassion, dates from the time of the Prophet. Man considers himself the servant of God. What he gives belongs not to him but to God.

The word "waqf" means "trust." The plural is "wuquf," or "al qaf." The root word means to stand still. It is related to "qaf," the word that appears on Morocco's stop signs. "Waqf" follows the tradition of the Prophet, who left his property in trust with his wife, thus establishing a precedent for Arabs with regard to women. Trusts since then have been used to help individuals and whole communities. There are family trusts ("habuz") and general trusts. Some controversy was attached to these trusts up until the 19th century. Mr Kostas can provide a list of books on wuquf. These sources are now important for study of legislation and social policy.

The word "Zawiya" means a Sufi shrine. Lands were given for poor pilgrims, or for those who brought all their wealth for the Sufi saint or master. The young ones worked the land, and the proceeds were used for the orphans. The Berber word "taweeza" indicates that whole tribes contributed all their labor cooperatively--that is, all tribes worked together on first one, then another of the properties of each tribe. In 15th century Western Sudan (Senegal, Nigeria, and so on, as opposed to Eastern Sudan, Egypt), famine was kept at bay by the centers funded by the people. People would bring all their food to the center, eat what they needed, and leave the rest. No one would take more than was needed. Now of course, these countries, like Mali, are constantly threatened by famine.

Here in Fez and in Marrakesh there were "bird houses," actually hospitals for sick birds who came of their own accord to be healed. Our speaker used to watch the birds go in and out when he was a child. Now the ecology, especially the question of the pollution of the Sebou River and Oued Fez is one of the association's concerns, but FES-SAISS is more social than ecological or dedicated to animals. The bird hospice no longer operates.

There was also a Sufi house for people who were ashamed. The house was closed up, leaving only a hole, through which a person could thrust his hand and receive a little money to get him through the day. Near Essouira was a guest-house for any stranger, either poor or rich. Abdullah Hassan built many houses for old and poor people. "Bimaristan" is a word referring to a hospital, dedicated mainly to healing very bad illnesses. In Seville, Yacoub Al-Mansour built one of three important hospitals. People had their own rooms, with their own food, brought to them in special covered dishes so that people would not see what the food was.

All along the coast of Morocco are shrines, started first for spiritual education. When master dies, center dedicated to charity. Mr. Kostas recommended the bood Saints on the Atlas, which discusses these shrines. They also were used for defense, as a shield, and they became tools for development because they had great lands, and they made people work on them. The "moussem" of these shrines are the dates of the year when the tribes bring up to a third of their harvest to use for the poor. The moussem served also as courts, where tribes and individuals settled their conflicts. With the coming of the French, their funding dried up. The French took the taxation for other purposes. After 1956, the year in which independence was won, most of these organizations became part of Istiqlal. Now there are eight regional associations, mostly with cultural aims. The various associations are not necessarily associated with different zawiyas, but the associations reflect the spiritual images of the saints.

SAISS association has two main goals: first, it is an affiliate of the Islamic association of charitable associations of the United Nations. There is a drive during Ramadan for contributions, like United Way campaigns in the U.S. People respond better to ideas seen as related to their traditions. The theme of this drive is "the guest of God." This theme has been taken over by other organizations as well.

In the Islamic tradition, there is a distinction between the poor and the extremely poor. The latter is defined as not having enough food for a day. The former is one who does not have enough for three days. Anyone whose wage is lower than one dollar a day would fall into the category of extremely poor. FES-SAISS is also concerned with child labor, which is a serious problem, especially in the carpet industry. UNICEF has refused to help because of the work of children below the age of fourteen. But people who have no food desperately need for the children to work. Unfortunately, working on rugs distorts the children's fingers in rug knotting. The association is trying to get schooling and medicine in the morning for the children, but this was still not enough for UNICEF. They insisted that the practice had to stop completely, which Mr. Kostas implied was an unrealistic goal. With the help of the Ministry of Education, FES-SAISS association wants to bring the factories out of the underground, then to train workers.

There are many more children of the street now, he said, especially in Casablanca. Le Joyeuse is an agency in Casablanca that works with the children there. The FES-SAISS association now has a commission to help find housing and food and develop a midway solution in Fez, since the street children would run away from an institution. Most of them have taken to the streets because of quarrels with their stepmothers. In Fez there are about 250 street children in Fez Bali and Jdid. They flee attention. Multiplicity of wives not a cause for street children. When it is a stepmother problem, the stepmother is usually the new wife of a divorced man. (There are no arranged marriages now. There are specialists in bloodlines to avoid too close intermarriage among blood relations.) Antisocial behavior on the part of street children is dealt with both legally and socially. There are re-education centers for delinquents under age of 18--part of ministry for education and sports. These children are largely male. Girls are adopted easier than boys because of Islamic law regarding identity, legal name, inheritance, and educational preparation for employment. By Islamic law, you cannot give someone your name without his or her permission.

Another problem that the association is concerned with is the prevalence of cataracts in Morocco, which causes special difficulty for craftspeople. More than 600 lose their sight each year.

The association started with the institute of public health, began with 500 operations. The association also insures the follow-up.

Cultural activities considered part of the social picture. FES-SAISS sponsors the Fez festival of sacred music. Offerings are made to cover programs not otherwise financed. World Bank gave 220 million to help, and this was related to the festival. Last year 4000 attended. There were earlier problems with accommodation, but not last year--it was perfect.

The Village of Young Entrepreneurs is an organization including ministries and NGO's. The intent is to fight unemployment by developing small and middle-sized businesses. The organization offers seed money, studies, start-up, marketing. This project will start in a few days.

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**Friday 3 July 1998: Fez**

Today is the last day of language class. Ann made a tape. I hope I can get a copy. Alba got flowers for our teacher Si Abslaam, and Mick presented them. After class I chatted with the sister of Fatima's friend the linguistics professor. This young sister is studying Spanish and plans to go to Madrid after taking her biology degree in order to study pharmacology there. She is quite fluent. Later I talked to two students and a disc jockey about various albums. I recommended "Squirrel Nut Zippers," "Willie and Lobo," and "Buena Vista Social Club."

These are additional books that were recommended by previous Fulbrighters in their project book: The Year of the Elephant, by Leila Abouzid (Austin, Univ of Texas Press, 1989) This is about 1950's Morocco, independence and its effect on women. Since this novel and The Spider's House by Paul Bowles both deal with the same time period, it might be interesting to read them against each other. Fantasia: an Algerian Cavalcade, by Assia Djebar. The Simple Past, by Driss Chraibi (Washington, D.C.:Three Continents Press, 1990), and Salammbo, by Gustav Flaubert

## THE FOLLOWING NOTES WERE MADE FROM THE WORKSHOP ON THE YOUNG ENTREPRENEUR SCHEME AND MICROCREDIT PROJECTS, HOSTED BY BRAHIM BELGAID

The afternoon lecture was held in a modern school in a large residential complex with new concrete-block houses, window grilles, elegant landscaping peeking over the edges, all in beige. The acronym of the school is OFPPT. It is a technical institute specializing in clothing. The speakers all share experiences in setting up small businesses, and they are trying to stimulate others to do the same. Afterwards, we have been told, we will visit one of the sites.

Mme Gharbi Khaddouj is the president of the association "Solidarity without Borders," founded in 1989. The organization has several sectors dedicated to dealing with childen with schooling or learning problems. Since 1993, many women have come for classes in literacy, embroidery, sewing, and so on. The association started a system of microcredit with 20 women.

She outlined three basic principles of microcredit: 1. Microcredit is given to a group of women with solidarity. 2. They must be already active in a business, but with capital of less than 500 dirhams. 3. A small loan is given to individuals without any guarantee other then the involvement of others in case of default. To clarify--the women of the group are all co-signers of each loan. No one gets a loan without co-signers.

Each loan is for 4 months, then paid back at 25% per month. To encourage repayment, the organization will give the client another loan if they put the profit away as savings. The association has simplified the paperwork--all they do is sign a simple contract that is mostly symbolic. Every four months the credit limit goes up. To date, some have reached 2000 dirhams. It was a very successful experiment with the first 20 women. In 1995 the organization searched out extra funding because the demand was so great. Included in this funding is some money from the UN development program. The organization has diversified to include both men and women, because there will soon be a new regulation banning discrimination.

At the moment there are 630 clients, and 730 loans are out. Most are getting the full cycle of 400 dirhams. One of the basic activities is to screen for the poor who could not obtain credit at banks. The original impetus for those programs was the desire to encourage their school-training clients to market their wares and support themselves. This was the first NGO to start in an urban area. Other microcredit NGO's are in rural areas. Although there is no affiliation with the Grameen Bank, the idea came originally from there. At first people thought the money was a gift, but they have learned that they are expected to pay it back. The organization has found that people take the loans more seriously if they are called "clients."

They can't charge interest, because Islam forbids interest, but they have small utilization charges (remuneration rate). The rate is 12% a month, 36% a year, which may seem high but is actually very good compared to the common rate of 200% per year, with the need for a guarantee. In Bolivia, said Mme. Khadouj, NGO's were charging 48%. At first some people said, "What will I do with 500 dirhams? But beginning with the ambulatory peddlers, some can do quite a lot with such small loans.

Ajile asked Mme. Khaddouj for examples. She seemed unable or unwilling to cite particular cases. She added that so far the clients have no training in money management, but when they are asked about how they used the money, they always can account for it all, even though they are not themselves educated.

Jerry S. asked if priority is given to spreading more small loans, or concentrating money in businesses that might take off and employ more people. Her answer was that everyone starts at 500 dirhams, so they must have a business that would benefit form that small an amount of seed money.

The default rate is usually from 0 to 5%. During the last holiday, the rate was at 5%. The NGO is just barely breaking even, but they are not tempted to raise rates since they fear that the government will soon pressure them to raise the rate in any case.

Jerry S. asked, "What is the cost and how much is loaned out?" Mme. Khaddouj had to look up the information, then she said that it was 7,500 dirham per month for salaries and administration. The available sum for lending out is 500,000 dirhams from a U.S. donor. The NGO has to repay 1% as a sort of fee. Where does most of the capital come from? Formerly it was from USAID and Catholic Relief Services. Now there is also funding from the UN.

The organization expects to reach from 200,000 to 600,000 people this decade. Most women get loan for a sewing machine, some tools, and so on. Once they do this, they withdraw from the program. In principle it is open to all, but their experience has taught them to avoid young unmarried people.

There are three microcredit NGO's in Fez, but this is the only one that starts off with 500 dirhams. The current population figure for Fez is 800,000 with greater Fez at one and a half million.

The second speaker, Mr. Said Idrissi from the Ministry of Commerce and Industry, gives advice to young entrepreneurs, particularly in handicraft industries. His agency has no specific budget. He works with just two other officials. His office helps make choices where to invest, in light of the current business climate.

I asked Mr. Idrissi if he could describe specific adjustments that entrepreneurs in handicrafts are now making to prepare themselves for the free trade agreement for 2010. Before Mr. Idriss could answer the question, an argument broke out. The president of an association for young businessmen was amazed to learn that this little department exists. Before this workshop, he had had no idea that it was there. Mr. Idrissi explained that it had been set up as part of decentralization. The argument was in French, with a flurry of "...j' m'excuse...non, j'm' excuse." After several heated exchanges, Mr. Belgaid told the angry NGO president to leave. Fatima, who had been translating up until the argument broke out, explained to us that the man was upset that the had not been informed of the services that the government representative claimed to offer to the entrepreneurs that he represented. These were apparently services that his organization had been struggling to provide on its own.

Mr. Idrissi continued his remarks, stressing personnel management, quality, and engineering. One of the other participants in the workshop, who introduced himself as an agricultural entrepreneur, commented that in 2010 many products will become nonviable because of economics of scale. This government office, he said, should have as its major task the study of which products will be nonviable. The original speaker defended himself by saying that they often must wait for information to filter down, but agricultural entrepreneur insisted that he and his coworkers should dispense whatever information they get whenever they get it.

Mme. Khaddouj asked if they focused on small businesses. She made the point that the majority of small merchants are illiterate, and as such not likely to get the information that the Mr. Idrissi claims to have disseminated. I gathered from Mr. Idrissi's three vocal critics in this workshop that there is a sense of frustration with the dissemination and diffusion of information by the government in general. In the light of the impending free trade agreement this must be an issue of extremely vital importance.

Jerry S. asked if there is citizen oversight of this government office. Mr. Idrissi said that it is the professional organizations that are doing that.

The third speaker, who had already questioned Mr. Idrissi and whose name I believe is Mr. Jamal Eddine Maalal, said that he is an entrepreneur of the agricultural foods business who started out in 1992. He admits that the government is much more flexible than when he started. There is now a credit source specifically for entrepreneurs, defined as young businessmen aged 40 and under. They can borrow up to 3million dirhams in loans per project. The loan is financed two-thirds by the state, one third by a private bank. The preferential rate is about 4 points lower than normal interest rate. Microcredit doesn't really enter into this program, because microcredit is directed to entrepreneurs who are at or below subsistence level. The applicants are usually people who have completed high school plus a vocational program, or they may be experienced craftsmen. Each applicant is screened for qualifications in business, and is given up to 15 years to repay. No collateral is required, credit only. Mr. Maalal said that the entrepreneur himself is the collateral. Recently, however, funding has been added to use for collateral. USAID has agreed to guarantee more loans.

So far, 30% of projects have defaulted. There wasn't enough follow up, or the entrepreneurs were inexperienced ("by definition," said Mr. Maalal), or the legal framework of the company was inadequate. But the program has been 70% successful, and it will continue to give loans to young businessmen. The 30% default loss was borne two-thirds by the state, one-third by the banks.

No one knows what products will be more or less viable after 2010. Fortunately, most Moroccan industries are composed of small or medium sized businesses that are more adaptable than the big factories. For example, there is in Fez an industrial ceramic factory for mass produced dishes. That type of thing is at high risk because of the factory's high cost for electricity compared to Europe. All industries will have to reduce the cost of energy. The government has declared that energy costs will be lowered 20% in 3 years. I asked if alternative energy sources were part of the plan to reduce energy costs by 20% in three years. It seemed to me that such a huge reduction would be unrealistic in just about any nation. Mr. Maalal set me straight with his reply. The reduction to which he referred was not a reduction in the use of energy, but rather a reduction in the cost of energy by lowering taxes and tariffs by government.

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**Saturday 4 July 1998: Fez**

We are with Ken Honerkamp, now known as Abdelhadi. We sit across from Abdelhadi on woven straw mats in a 14th Century Koranic school, after having walked there through a maze of yard-wide streets in the Fez medina. Our session opens with a beautiful "tilawa" sung from memory from the Koran by Abdelhadi's friend, Si Mohammad.

THE FOLLOWING NOTES WERE MADE FROM THE PRESENTATION BY ABDELHADI HONERKAMP IN THE MADRASA ABOU INANIYA AND AFTERWARDS, AS WE TOURED THE MEDINA

Abdelhadi opened his remarks by giving us an overview of his background. He is an American who lived and studied for many years on the northern frontier of Pakistan. While there, he converted to Islam in 1969. He was born in 1947, is married with one child, has his M.A. from the University of Georgia, and is now working on a doctorate in a French university.

"Historians deal with the crumbs off the table," said Abdelhadi at the outset of his presentation. "The dinner has already been served, and historians try to figure out what it was by the crumbs." He went on to explain that since money and power are what moves people today, today's historians tend to think in terms of money and power as moving forces in the past. Consequently they may be blind to other moving forces.

Fez is over 1000 years old--but more than that, it has never been sacked. It has a consistent administrative history since the 8th century. Idriss, the founder, was the son of Abdullah, son of Hassan, son of Hassan, son of Ali Ibn Talib, cousin of the Prophet. Idriss was thus "sharif," that is, of the family line of the Prophet. In the beginning of Abassid times, there was a systematic attempt to kill all sharif. Idriss escaped with his family. He took refuge with Berber tribes, who saw in him something that prompted them to give them their "baia," that is, their oath "we will hear and obey."

There was much strife in Andalusia and Tunisia, but peace in Fez area, so people came to settle here. Idriss was assassinated by an undercover agent of rival group, but the tribes agreed to await the rule of his son. At that time the wife of Idriss I was with child. After he grew old enough to rule, Idriss II chose the city site, bought it from the Berber tribes, and built the walls for two individual cities on either side of the river. After completing the walls, Idriss II made his famous speech. The dedication of the city began on Friday, so Moulay Idriss gave the Friday sermon. (Friday is considered a good time to begin things).

In this Koranic school where we are sitting, both Shariah and Sunnah were to be studied here, that is, the law and the commentary. The law is only part of the total Sunnah. They are not one and the same.

There was no vegetable market in Fez for the longest time, because everyone had gardens--vegetables were easily and freely acquired. Wheat was also plentiful. There has also been a general consensus of values among the Fassi. They have not been inclined to wrangle among interest groups. But the Idrissid dynasty disappeared because of division of the realm among too many sons.

The Loutuna, who were Tuaregs from the Sub-Sahara) built a fortified mosque ("Rabat Abdulla Yaasib"—"Rabat" means fortified place) off the coast of present-day Rabat. Their aim was to teach a new vision of what Islamic Morocco should be. As the Almoravid dynasty, they unified the country under Marrakesh and moved into Spain to reinforce the Taifa kings. Youssef ben Tashfin, the Almoravid leader, moved into Spain and elicited allegiance from Taifa kings. One of the kings who refused was imprisoned with his family in Marrakesh.

Whenever the army moved, it memorized the Koran and the Hadith on the march, holding recitations morning and evening. Commanders would write down the laws of "jihad," then read them to the army. At one session, one of the Taifa commanders had no board ("luf") to write on. He was ashamed and yellow with fear. Youssef ben Tashfin gave him his own. In the next session, the prince had a different slate. Yusef said where is the luf I gave you? The prince wept. History says that the tears dripped off his beard. He said "I have given it to my sons and told them to bury it with me because it was a gift from one of your stature." Abdelhadi reminded us that within the Taifa city-state, this prince was an absolute despot, but in the presence of Youssef ben Tashfin he was reduced to abject humility.

The word "kawatsiyin" refers to those who maintain the canals and the water system. This skill passes from generation to generation. The kawatsiyin must know how to trace the complex system of canals. There remains today only one kawatsiyin; scholars are trying to pick his brain before he dies. There is now a dispute now over whether to renew the canal system with UNESCO money, or use those funds for some project with a more visible return.

The Almoravid architecture is simple, clear, not too much decoration, austere. Eventually however, the Almoravides lost their cohesion cohesion, and they succumbed to their own legalistic thought. They prohibited mysticism, Sufism, and so on. That was when Al Ghazzali wrote The Revivification of Religious Sciences. The "fakir" (plural "fokaha"), the learned analyst of Koranic law, got the book, but it was prohibited, then burned. One fakir, Ibn Tomert, went on a "hajj," (pilgrimage to Mecca.) On his way, he went by Damascus and met Al Ghazzali. The great man asked him, "Are you Moroccan?" "Yes," said Ibn Tomert. "What did they do with my book there?" "They tore it up and burned it." Then Al Ghazzali said: "O Allah, tear up their kingdom like they tore up my book!" "At whose hand?" asked Ibn Tomert. "At yours," said Al Ghazzali. And so it was. Ibn Tomert (the Mahdi) was exiled to the High Atlas, came back, and overthrew the Almoravides, all by end of 12th century.

The next dynasty was that of the Almohads. Marrakesh was their capital, but Fez was their intellectual and administrative center for governing Spain. Under the Almohads began Sufism and the study of astronomy. Legalism was reduced to simply the Koran and the Hadith. The Almohads took Seville at start of 14th century. The great Sufi Ibn Ahabi (?) lived then, and the Qarawyin had a new intellectual flowering. Under the Muhadidin occurred the greatest expansion of any Moroccan dynasty, establishing an extensive trade in gold and salt.

Abdelhadi told the story of two men who entered Morocco, so poor they had only enough to pay the fare for one to ride the ferry and the other had to swim. Forty years later the one who had to swim was the powerful king of all Morocco.

Abdelhadi mentioned also Maimonides, the Jewish rabbi, court doctor, and mystic. He wrote Guide to the Perplexed, which is interesting reading even for today. This was his attempt to rationalize by the principles of Aristotle the basis for Judaism. The book was written in Arabic and later translated to Hebrew. It was greatly influenced by the Sufi mystics.

Hadith regarding the Mahdi are not ever doubted in the Islamic world. Who, how, when, where? These can be disputed, but not the fact that the return of the Mahdi will take place (along with Christ, the Antichrist, and so on). But of course, in any religion there are literalists, rationalists, and mystics. Al Ghazzali brought about a sort of reconciliation between mystics on one side and the legalists or rationalists on the other. Mysticism has now infused Islamic life.

Each dynasty began with one man with an idea, then as it moved into the cities conviction weakened and left a power vacuum. The Banu Marin, who moved every year into southeast Morocco to graze their herds, were always restricted to certain lands. One year there seemed to be no restriction, so they called their brothers, they spread over the country, eventually into Fez. The people accepted them--they were lettered, they valued tradition. Their claim to legitimization was their support of schools and learning.. To this day, the king has scholars as advisors, and during Ramadan he calls on famous scholars to give old-fashioned lessons to the army and the government, with the students sitting on the ground and the scholar on a platform above them. Traditional education has been a form of transmission of knowledge rather than discovery. Research was downplayed. What is education for? It is to give people what they need to reach their goal in life. A human is a "khalifa" (God's representative on earth) and also a servant; that is, a human is the highest and the lowest. Education of this type instills in people a responsibility to others as well as to God. How do you learn to do it? You read the book. So what people need is to transmit this necessary education from generation to the next. No new information is necessary. One of the most commonly used words in the tradition is "remember." The Koran itself is remembrance. In the West we have to learn new things because we have potentialities that we have to realize, which we must find by trial and error. In Islam, however, the goal is known.

The Merinids were the next dynasty, the one that built, among other things, the madrasa (Koranic school) where we are sitting. During the Merinid period, Fez became a crossroads of culture, the center of learning for all of North Africa. A book on medicine was found here. Also found here was the only extant translation of a lost original by Aristotle. That book, translated from the Arabic, transmitted the ideas of Aristotle into medieval Europe. Under the Merinids, art and architecture became extremely intricate and ornate. "Zellij," the tile decorations seen in the madrasa around us, came with the dynasties from Middle East to Fez. The pattern is laid out on the ground first in cut pieces of tile, then plastered into the walls. Merinid calligraphy is another type of tile work. It is etched out of the enamel of ceramic tile, leaving the enamel untouched to show the writing. Abdelhafi pointed out that along the wall was the poem written by the founder of the madrasa. We could see that the walls that receive the predominant rainfall are in worse condition now than the others, which look remarkably bright and new.

Abu Iman, the builder of this madrasa, had one library for his palace, another on the backs of his camels--he spent most of his life in the field. His mother, Shamsed Du Haa, was a Christian slave from Spain. He was born in 1350 in Fez Jdid. People said that he was "white tending toward gold," taller than most people and thin, with a long aquiline nose. His voice was deep and resonant and he spoke quickly. He had large black eyes, large bushy eyebrows, and a great black beard—"the greatest and best kept beard of any in his army." He was a horseman, good with a bow, brave, well educated, a fakir with complete knowledge of law, a poet, and a calligrapher. He had memorized the Koran and many Hadith. He had six daughters and seven sons.

The Merinid period drew to a close with the Mongols encroaching from the east and in the west growing conflict with Granada. "Bab Mahrouk" means "the door of the burned one"--referring to the burning of the corpse of an assassinated Granada minister who had fled to Fez. Fez inherited the tradition of Granada. Abu Iman died strangled by his own minister of state. The Wattasids, who had acted as ministers of the Merinids, stepped into the vacuum when the Merinids became weak, but they turned out to be a short dynasty. The Wattasids filled the vacuum until the Saadis came in and pushed the foreigners off the beaches. The Saadis were a Sufi order that came into power for "baraka". They were supported by the allegiance of southern Berbers. The Alawids came in with Moulay Ismail. Fez remained their capital until the French protectorate in 1912. It has remained the intellectual city. The madrasa tradition of education continues to this day. There are approximately 260 students studying on government stipends in order to become religious scholars, certified by the government. [To help in understanding Moroccan history, Jacob recommended the book The Hundred Years War for Morocco, by Westin Brooks.]

In Fez, the traditional society was a functioning form of the civil society. Moulay Ismail built his capital in Meknes because the Fassis would not let him in. The institutions, the mosques, madrasas, and so on, were a network for running their own society. People felt responsible--as both caliphs and servants. You had to keep those below you from being marginalized and respect those above you as a unifying principle and transmitters of knowledge. Islam even today ignites people/s imaginations and brings them together.

After his talk, and after showing us the details of the courtyard of the madrasa, Abdelhafi took us into the medina. He showed us how the large doors leading to the street swing, not on hinges, but on integral column at the back edge of door, which is then inserted into holes at the top and bottom of the frame. Every street in Fez, he said, had a large door like that, which could be closed at night. The top and bottom looked like reinforced pegs. He said that the doors were not carved in place, but were rather covered with small carved sections of veneer, done by women in their homes. The lattice was made by interlocking previously turned pegs together.

Abdelhadi took us to a "fonduq" that has been turned into a museum. A "fonduq" is like an urban "caravanserai," where raw materials were brought in and products were taken out. Every "fonduq" has large scales to weight materials. Animals on first level, inn rooms upstairs. The fonduq was a fundamental institution in the civil society. This one was restored by private Fassi family. It is also a wood museum, with a good collection of loufah, the boards that were used when there was no paper. Rental contracts and the like were written on little pieces of wood. These boards were also used for writing slates in schools.

From there we went to the tannery. Each of the vats is actually a private enterprise. Abdelhadi showed us the thick, tough skin of the cow head, which is used for the soles of shoes and slippers. We were each given branches of mint to hold up to our noses for relief from the smells as we walked through the area. The tannery employs a lot of people, but each one works for himself. Leather has to ferment--the longer it ferments, the more supple it gets. Often the hides are left in the fermenting barrel until the price in the market is good. The tannery we saw is called the tannery of Moulay Idriss, because it is near the Moulay Idriss mosque. There were at one time a great many throughout the city--there still are quite a few. Within the medina, small city complexes included all the services of daily life within one small area: work, religion, food, services, clothing, baths, and so on.

After our lunch on the rooftop of the Palais de Fes, Abdelhadi gave us an inside look at the beliefs of Sufism. He drew on a paper he had previously written entitled "Sufism: The Science of the Real." First of all, he said, to be recognized as legitimate, beliefs must pass certain tests. Faith must stand reasonably close to ordinary experience. Kant recognized that if beliefs have to pass certain empirical criteria, we lose something. We are doomed to suffer a tension between cognition and identity. [Perhaps because of this tension] modern man has been programmed to dismiss belief in an eternal soul.

In Islamic legal philosophy, function of the law is to take care of those who cannot take care of themselves. God made the blessed Sharia convenient, and thus won the hearts of men and women. The Shariah (Islamic law) emphasizes personal responsibility as a human being. The Sharia is thought of as the broad road, as opposed to the "Tariqa," the "smaller path," which is understood to be the path of Sufism. "Haqiqah" is knowledge of essential reality--the truth. These three concepts represent a normative principle of conduct. From the point of view of Sufism, to conform to this norm means that we anticipate reality and we are ourselves.

"Al haqf" refers to the absolute reality of God. Within any revealed or scriptural religion there are the realists, literalists, and mystics, as remarked above. Some people today think that everyone's worldview is as good a everyone else's. They see language as a social construct, and believe that we cannot experience reality directly. But mysticism claims not to be subjective, but rather direct experience of the real. Mysticism offers an alternative to modernism. It answers what is real and what really matters.

In the Islamic world, you cannot separate yourself from religious experience when you are studying the society. There is no mysticism in abstract. It only exists within its own tradition. It also implies commitment to a disciplined way of life that reflects the inner aspects of the religion. Sufism must be seen in the light of the spiritual experience of Islam, that is, in the light of alms, fasting, prayer, and so on--the 5 pillars.

Abdelhadi quotes the verse: "Paradise is beneath your mother's feet. To whom do I owe good works? Your mother, three times, then your father." In Islam the respect of parents is absolute. The worst insult is "mas'hoot" (a word meaning "one who has been kicked out of his parent's house").

Part of what brought the stable Muslim ethical society to an end was colonialism. Some search now for a new ethic, but that is difficult to do. Traditionally, no one questioned the ethics of the community itself, but now everything is open to question. In the Sufi tradition, "Tawhid" was always the goal--the "unity behind all diversity." The sufis did not seek to experience God, but rather to experience the real in all aspects of life. The division of Sharia from Tariqa was made very early on. The sufi teacher was not only a transmitter of teachings but also an example. The "Zaweeya" is the teaching center of a given Sufi brotherhood. The zawiya were also centers in times of famine, for books, for travelers to rest, to distribute alms, to teach trades. Some in Morocco now say that the sufis are enclosed in the zawiyas and do not involve themselves in the society, but in fact there is a long tradition of activism and social service. Sometimes sufi brotherhoods advocated for the people with the kings. In general the belief was that "if you are a tailor, stay a tailor, and let your needle be your 'subha.' If you are a metalworker, let your hammer be your prayer beads" In other words, one should stay part of society, even as a Sufi.

Mick asked if the zawiya still function that way. Abdelhafi answered that in Egypt, because the Islamic brotherhood lacks government support, the zawiyas are taking on social service. But in Fez , Zawiyas do not function that way. Here there is "fokkara," a Sufi term that is applied to a central fund that is distributed through the zawiyas. At the time of independence, the nationalists looked on the zawiyas s out of date, they were more or less banned, but now they have government support. .

Mick asked if the zawiyas fomented revolution. Abdelhafi said that at times that had occurred. The Saadis came in with the support of a zawiya. The rural zawiya are still functioning that way. In the country, the zawiyas are tied to tribes.

Abdelhafi went on to say that the saint in Islam is an example of what we should be like. Saints in the Arab world (called "friends of God") are not canonized, but rather are seen as models of how to live in order to fulfill their goals in life. Some powerful leaders may be enshrined by nationalists, but that does not necessarily mean they are saints. The Koran says these [true] saints are still living. Believers come to be with them and meditate and pray, not to the saint necessarily, but to God. Intercession by the saint is acceptable, but not direct worship of saints. According to the Koran, "The Prophet was a noble example for you." The dancing, chanting, reading of poetry, and so on that goes on in the zawiyas can be thought of as a form of rest and relaxation for the participants. Some people take the children to a zawiya to see saints as exemplars. Any person of any age can participate in the ambience of a zawiya. Initiates promise to follow Sharia, avoid the "haram," ("forbidden") and respect the 'orezen' of the order. If one breaks the vow, that is, if one fails to repeat the invocations the prescribed number of times, the special gift does not occur. "Tabaruq" is the option for a person who feels like one of the Sufi brotherhood, but does not take the oath.

Part of the reasons for problems for Sufis is the existence of esoteric interpretations of the book. One Sufi doctrine is that revelation of the Koran has never stopped. It is a continuous fount of meaning(s). Rationalist Muslims tend to impose limits on what revelation says or said. Abdelhafi quoted the saying: "In the time of the prophet, Sufism was a reality without a name. Now it is a name without a reality." Shiites have more Sufism than Sunnis, generally, but in any case, Sufism is not separate from Islam, but rather within it. It should not be considered, for example, a third sect after Sunni and Shia. It is part of both. Sometimes in Fez you have unlettered saints, whose disciples become great scholars. Sufis say there s another way to knowledge, not just books.

I liked Abdelhafi's story of a Sufi master who asked an aspirant "Have you ever been in love?" "No, said the aspirant. "Come back when you have," replied the master.

After lunch, we set off for the zawiya of Moulay Idriss. As we were walking through the narrow, pack streets of the crowded medina, we formed two groups, some of us being led by Fatima, some by Abdelhadi. I was sticking close behind Abdelhadi, who is extremely tall and walks very fast on those long legs of his. A barefoot young beggar woman, apparently mentally retarded, followed us persistently. She had previously approached us in another part of the souq with a plaintive, repetitive whine. On that earlier occasion, Abdelhadi had said something to her, then we passed on. I asked him what he generally said to beggars. He said that in that case he had told the young woman that he did not have money for her today, but he would have it for her the next time. I should mention that he had given coins to quite a few others before we met this woman, so he had probably emptied his alms pocket. As we walked, we realized that the other group was no longer visible. We all stopped near the intersection of two streets in a part of the medina where embroidery shops were concentrated. The same young beggar woman—dark, sad eyes and shoulder length black hair, blue djellaba, plaintive voice—caught up with us while we waited for Mick to come back from a scouting mission to see what had happened to the others. Since we had come to a halt, she did too, and she circulated persistently among us with her hand out, repeating her plaintive appeal. One of the shopkeepers told her to move on, but she would not leave. The man went back into his shop and came out with a bamboo stick about a yard long and about the diameter of a thumb. As we watched, shocked, he struck the beggar again and again with his stick. Some of the blows were deflected by the fabric of the djellaba, but others clearly connected with her body, although none was directed at her head. She began to wail loudly and protest. She seemed to me to be insisting on her right to be there while the shopkeeper was insisting on his right to drive her away from his shop. She would nor leave despite the blows, but she cried loudly with a lot of tears and plaintive protestations. Then another shopkeeper stepped forward and in a calming voice urged the first man not to hit her. The first man argued loudly, stopped for a bit, then delivered a few more blows, as if to reassert the rightness of his actions. The second man then took the beggar woman by the shoulder and tried to reason with her, apparently trying to get her to move on, but she kept crying loudly and protesting. By this time Jerry K. was filming the scene with his video camera. All the while, Abdelhadi, who was standing next to me, watched with a concerned look on his face, but said nothing. He obviously considered it none of his business. The other shopkeepers and passers by wore the same expression. They did not seem to me to be at all worried about this happening in front of tourists, but rather simply viewed it as an unfortunate conflict of interests. No one made any effort to step in or to call authorities, but they all watched. Then Elizabeth went up to the woman and gave her a 50 dirham bill, a good sum, considering that the normal thing to give a beggar is half a dirham or a dirham. The woman took the money, but showed no sign of understanding or recognition. She was still protesting plaintively to the first shopkeeper. The shopkeeper who was nearest Elizabeth expressed disapproval of her action, shook his head no, then looked towards me, perhaps to see if I was going to do it too. No one else, either in our group or among the bystanders and merchants, offered to enter into the altercation at all. The whole time Abdelhadi remained impassive, saying nothing but not looking away. Men who passed by, who seemed to be going about their business in a part of the souq that was completely familiar to them, had a sympathetic look in their eyes as they looked at the scene and then at me and the others of our group. Their expression was one I had come to know in Mexico as "ni modo" or "What can you do?"--a sort of resigned compassion. Abdelhadi wore the same expression exactly. How did it end? I'm not sure. I think Mick returned from his reconnoitering without having found the others. We decided that they would be all right since they were with Fatima, who knew her way around the medina as well as Abdelhadi. We pressed on through increasing crowds to the zawiya of Moulay Idriss. I did not see the beggar woman again, but some of the others in our group did. She was still begging in the same plaintive way, and still seemed not to recognize how much or how little people gave her.

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**Sunday July 5, 1998, Fez to Chefchaouen**

This is my day for contributing to the collective journal writing. It is also my grandson's ninth birthday. Happy birthday, David!

Jerry K and I went out to walk at six, as we usually did. He wanted to explore the hill behind the A.L.I.F. language center but just as we left the paved road, we met a barefoot man coming up the dirt track towards us. He managed to make us understand that we should not go further because it was wet and swampy. He indicated that we would need galoshes up to above our knees to get through, so we turned back and walked onto Boulevard Hassan II. Unfortunately, I had not learned the town the way others have, even though I have been on just about as many walks. On this trip I have inadvertently replicated the experiment in brain research that I always describe to my students to explain why they should do their own homework. Here's that story, for David and the journal:

In the first part of the experiment, researchers raised one half of a litter of kittens in an environment in which they could see only horizontal lines and the other half in an environment where they could see only vertical lines. After three months, they released all the kittens in a playroom and observed their behavior. The kittens raised with vertical lines wandered happily on the floor, but they could not jump to or from a low table. The ones raised with the horizontal lines could jump easily from one horizontal plane to another, but they kept bumping into the legs of tables and chairs because they couldn't see them.

In the second part of the experiment, another litter of kittens was reared in total darkness. Naturally, when they were released into the playroom after three months, none of them could see at all. The researchers allowed half of the blind kittens to wander freely, and they rigged a sort of basket for each of the other kittens to ride in. Each freely exploring kitten was attached to one of the baskets in such a way that the kitten riding in it went everywhere the lead kitten went. At the end of the experiment, the lead kittens had learned to see, but the kittens in the baskets were still blind.

Jerry K. was definitely the lead kitten in our walk along Hassan II Boulevard. I couldn't find even as notable a landmark as the Hotel Sheraton. I will have to remember to bring a compass next time I come to Morocco.

Yesterday was a very long hard day, and several of us were under the weather. Nonetheless we packed and boarded the bus more or less on time, leaving the bulk of our stuff locked behind the reception desk in the Grand Hotel in Fez. Our original itinerary allowed two days in Chefchaouen, but the group decided unanimously to extend the stay by another two days, returning to Fez on the king's birthday (July 9) when most businesses would be closed.

The previous night during dinner we had seen some of the television programming honoring the king and building up to the coming celebrations. On our morning walk, when Jerry K pointed out the Sheraton to me, I saw a ring of Moroccan national flags that hadn't been there before. (I thought at first the flags would help me find the Sheraton again some time, but then I realized they would probably be taken down at the end of the week.) Once we got out on the road to Chefchaouen I saw similar clusters of flags. Probably those too were put up just for the king's birthday.

I tried to imagine a special day in the USA on which everyone would take off work and hold feasts and parties to celebrate Clinton's birthday. Every major television network would do a weeklong series of specials on his life. Meanwhile, in our homes we would raise our glasses and toast him and Hillary and Chelsea, telling each other how wonderful they all are and how lucky we are to have them as our first family. Hmmm.

By 10:30 in the morning we were well into the foothills of the Rif. There are crops, olive groves, streambeds (some wet, some dry, all green). The hillsides look drier, but still green. Oleanders love it here--they seem to thrive along the little rivers. They are lusher even than the oleanders I remember from south Florida. Everywhere there are nopal, eucalyptus, willows. I saw two black and white storks guarding their nest in a tree. We passed men walking alone in brown djellabas with peaked hoods drawn up over their heads, the front part doubled back. I saw bedding laid out to dry alongside a "oued" (river). The road on which we were traveling was narrow, sometimes obstructed by tractors or donkey carts, but completely free of chuckholes.

Our first stop, said Fatima, would be Ouazzane, a town built around a shrine. We were allowed about a half-hour there. Those of us who could do so passed up the restrooms in favor of a quick look at the medina. Nothing really exciting—mostly housewares and everyday clothing or bedding.

The mountains after Ouazzane seemed nearer and higher. We gaped at what looked like a recent accident in which a white car went off the road and landed right side up far, far down in the valley. We had previously seen an ambulance. Had it been called for that accident? Onlookers were standing around staring down at the car. Maybe we had just missed the disaster. I was glad that for the time being we were traveling the inside lane--the one next to the mountainside rather than the one whose edges crumble into the void.

The mountaintops are rounded, with short, sparse, bushy vegetation. Crops are planted in the valley next to the "oued." Women here wear straw sombrero-like hats with a distinctive yarn decor. Fatima explained that each hat is decorated with four streamer-like cords from the crown to the edge of the brim. The color of the cord indicates the region where the wearer lives. Aside from that the baubles are distinctive for each village. The women also wear hand-woven rectangles of fabric with patterns of red and white or red, white and black stripes. They tie these around their hips so that they hang skirt-like over their other clothing. I puzzled over the function of these pieces of fabric. I suspect that their main purpose is not as a garment but rather to carry loads, like similar weavings that I have seen in Guatemala. These Riffian styles are not seen in other parts of Morocco, said Fatima.

We passed through a border crossing, no longer in operation, between what was once the Spanish protectorate and what was the French protectorate. The terrain looked to me more and more like New Mexico. There were newly planted pine trees on the hillsides and more of those gorgeous pink oleanders along the road and in the streambeds. Finally we rounded the curve that gave us our first view of Chefchaouan nestled neatly on the side of the Rif mountain range. Our bus threaded through a maze of streets, some quite steep, to the door of our charming "parador."

After the usual check-in and bag-drag, we gathered in the lobby for our walking tour, which began with a visit to the "zawiya" for the founder of the city. Our guide, Si Azzedine, explained that this is a sanctuary into which one can flee and not be pursued. People can be married here for free if they are needy. Other families prepare the food and celebration for them. Couples that are having problems can also come for help in solving their problems. On the Prophet's birthday people can come to have their sons circumcised. The children are given clothes and sweets. All these charitable acts are "waqf," about which we had heard a great deal in previous days. Tradition demands that those who are well off provide circumcision and marriage celebrations for the poor.

We climbed and descended the narrow streets to a shop where a weaver was working his loom. Si Azzedine explained that much of the weaving proceeds go to pay the man who calls the faithful to prayer, the reader of the Koran, and the astronomer who determines the times for prayer and for Ramadan, and so on. In some ways, weaving is here more a spiritual than a material enterprise. The shops, which provide employment, are "waqf" contributed by those who are well off and want to live in Chefchaouen, which is commonly referred to by the affectionate abbreviation "Chaouen."

After visiting the weaver, we climbed to the cool walks beside the constantly flowing spring that produces Chefchaouen's famous water. The spring seemed powerful, imposing, and loud. This was July, the dry period. In winter, we learned, the places where we were standing would be under water.

After the walking tour, we had a little time on our own. Aaron was charmed by the reactions of the children to us foreigners. "Hola! Coca-Cola! Española!" they chanted, over and over. Whenever they could, they practiced whatever snippet of English they could think of. One child gaily greeted me by shouting "Michael Jackson!"

I was eager to just be a tourist in Chefchaouen. The shopping looked tantalizing, the people kind and relaxed, the street scenes colorful. There were gardens, cafes, beautiful skies-- like the most picturesque Spanish town you ever saw, but with a mosque in the middle. Several of us congratulated ourselves on the wisdom of having requested an extension of our stay here. For the first time in Morocco, I began to feel that I could find my own way around without being led from place to place. I had the feeling that if I got lost in Chefchaouen, I would not stay lost long.

As the afternoon turned into evening, we filed into the courtyard of the home of Sidi Ali Raissuni, a benevolent patriarch of the civil society of Chaouen. He was our host for a concert of Andalusian music. On one side of the courtyard, a group of girls and young women were applying henna to each other's hands. The music, once the orchestra tuned up and started playing, was vigorous, half-plaintive, half-joyous, with a great tenor counterpoint. The violinists played their instruments vertically, propped on one knee rather than under the chin. The electronic keyboard was a modern touch, but with a traditional sound. There were also a drum, an oud, a tambourine, and several extra singers. The lead singer went from one song right into another, never showing signs of weakening.

I sat transfixed by the intense beauty of this strange music, but all around the courtyard children continued to play and talk. From time to time, the host, who was engaged in greeting a steady stream of local dignitaries as they arrived, would spontaneously join the singing, then he would casually resume talking to his guests. When the musicians took a break, the girls with the henna invited the women Fulbrighters to get decorated too. I was surprised to learn that henna is more like mud than the liquid dye I had imagined. I smudged the design twice while I was waiting for it to dry and trying to drink tea at the same time.

The musicians played and sang, then rested, then played and sang some more. People moved around through the rooms off the courtyard. A few older women were resting on the divans of a side room. Tea and cookies were passed around to everyone. I looked up and saw that the balconies above us were crowded with women. Some of the children who had been playing in the courtyard suddenly disappeared into a stairwell, then reappeared upstairs, smiling down over the railings. There was no air of special ceremony. I became aware that we had been invited into the unselfconscious heart of a large extended family. Chefchaouen is their ancestral home, their orientation to the world. They always know were they are.

I really must remember to carry a compass when I travel.

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**6 July 1998: Chefchaouen**

I acted as interpreter for Sidi Ali Raissuni, the Sufi teacher. His family has been associated intimately with the zawiya of Chefchaouan for centuries. A cousin of his captured an American journalist in Tangier in 1905, an incident that was reported in the Washington Post July 1905. Sidi Ali has a photocopy of the article. This was the first conflict between Morocco and U.S. According to Sidi Ali, the zawiya has been the source of innumerable critical interventions in the history of Morocco. The saying goes that the one man from a zawiya is greater than an army. Many times in Moroccan history, the king has been unable to quell the rebellion of the tribes with all his armed forces, but the words of a single "friend of God" have resolved the entire issue, bringing the tribes together to offer their allegiance voluntarily.

It was great pleasure interpreting for Sidi Ali. He was obviously considerate of both his audience and his interpreter, and sophisticated enough to correct errors of translation, even though he preferred not to try to express himself in English. His clarity concerning the role of Sufism in the world of Islam was enlightening. We have nothing to correspond to it in our culture. He also invited the women and the men, separately, to participate in the celebration of the birthday of the Prophet. To have the men inside the mosque, even if they only sit for a short time in a corner, is unprecedented. Fatima suggested to Abdechafi that he tell people that these men are from the Fulbright commission, an American "waqf," and they simply want to take back to their communities an idea of the "waqf" here in Chaouan. No one is sure yet whether it will work, but the fact that Sidi Ali assumes that it will is an indication of his assessment of his power and prestige. He is like a busy family man--with the whole town as his family.

In ending his talk, Si Ali answered Lurana's question concerning whether there is a change in attitudes of other Muslims toward sufis. He pointed out that certain scholars who previously scorned sufism are now approaching him for research into its literature and the lives of its famous leaders. He believes that people are tired of terrorism, tired of materialism, and are recognizing what sufis have always held as true: humans must have access to the spiritual in order to live as humans.

I have noticed that many Moroccans respond very positively to the quotation from Kennedy: "Ask not what your country can do for you—ask what you can do for your country. Abdechafi referred to it directly to explain what the waqfs do. Samir referred to it indirectly when he complained that what was wrong with Morocco was that there are too many people who expect stipends for being learned. The speaker from SAISS on Sufi waqf also referred to that concept indirectly by placing the emphasis on self-help in the civil society, and so did the president of the organization for the restoration of Fez medina. Over and over we have heard that outside money and advice is beside the point. Also we have heard again and again that the waqf do what the government cannot. The government--that is, his majesty--gives encouragement, contacts, information, but not funds for operation. That is provided by the better off for the worse off. I can see why the president of the NGO for young entrepreneurs would get so angry when he learned that he had not been informed of the existence of a government department that was duplicating his efforts to gather and disseminate information for entrepreneurs concerning the market. He had been working very hard to do the same thing for free--and that was the whole content of the job of this paid functionary!

Helen Boyle is a former Peace Corps volunteer now doing an ethnographic study for her doctorate of Koranic schools in Chaouan, both the "masib" and the "qutub." The ones she is studying are for children. Qutub are the more modern "traditional schools," she said. Sidi Ali is more closely associated with the qutub. There is a vast difference between masibs and qutubs. In masibs they use loofs to write on, and the teachers are all male. They take a somewhat dismissive attitude toward the qutubs. Masibs are considered more "real," but Helen thinks the qutubs, which are staffed by females, should not be dismissed as babysitting. The qutubs bridge the gap between the masib and the public schools. The quteb are preschools, occupying a market niche. Numbers and letters are incorporated in the teaching of the memorization of the Koran. The qutub is a tuition-free school intended to teach very small children the correct practice of Islam. They have no tests, no weeding out. They have incorporated female teachers, both because they are considered better with kids and because they are in need of employment. The class today was mostly little girls. Helen said many of the boys were absent because of preparations for the holiday, which is especially big this year because the birthdays of the king and of the Prophet happen to fall close together. This does not usually happen, since the king's birthday is calculated by the Western calendar and that of the Prophet by the Muslim lunar calendar based on the hegira.

Watching the children recite with such vigor, accuracy and enthusiasm in the qutub gave me a lot of ideas as to how this could add to a program in Spanish. I would like to use this vignette in a discussion of the role of rote learning. The five hours a day of oral recitation seated on the floor builds communality as well as individual confidence, and it is a remarkable exercise of the lungs and vocal chords. I could see in the children the beginnings of the beautiful singing voices that we had heard in the concert the night before. I also saw in the Koranic school something of the oratorical skill with which Si Abslaam conducted our derija class, and Abu Hadi gave the lectures on Sufism.

On the other hand, what we saw was precisely why Samir objects to the Moroccan system of education. He criticized his people's dependence on established learning. It would be good to discuss that in I.B. Personally I believe that language learning would be the place to include a great deal more rote learning than we have now. In any case, seeing the qutub started me thinking about the physical consequences of daily patterns. Not only are we in the U.S. affected by the "couch potato" syndrome, but we are also more likely to develop blockages of circulation and elimination because of Western-style toilets. I imagine that we are also more prone to develop stiff knees in old age, since we don't bow down to the ground to pray every day. Do Muslims get arthritis? How do they pray then? I can see that the proper practice of Islam embraces every aspect of life, including the most trivial physical details.

### Tuesday 7 July 1998: Chefchaouen

Jerry K., Alba, Betty and I walked up before breakfast to the ruined mosque on the hillside overlooking the town. After breakfast we all went to the home of the Mohammad Abu Talib. He has named his place "skindria mria," a phrase that means, he said, "a place that was difficult to achieve." Professor Abu Talib greeted us be telling us that we were the first group to honor this place, his hideaway in Chefchaouen. He also said that it was the Prophet's birthday, and also his friend's birthday, and he introduced his friend as a Moroccan "Hollandist." Professor Abu Talib specializes in linguistics, translation, and cross-cultural relations. He is a founding member of the MACECE and served on the first board. He took his degree from Howard University, he lectures abroad, and he represents Morocco in UNESCO, the Arab league, and so on. He has many publications, including some "jottings" on Chefchaouen. He is a poet and a professor at Mohammad V University in Rabat. He was the founding director of the American cultural center in Fez in 1960. The U.S. ambassador at the time was Charles Yost. Professor Abu Talib persuaded Ambassador Yost to call the center the American Cultural Center, not "Dar America," which would have been disastrous. The professor said that the ambassador was a very charming man, unlike some successors. He also wanted the language center to be in the medina, but A.L.I.F. lost that site to the French.

About the theme for our seminar, he said, "I shiver when I hear that formulation [civil society]. I suggested instead the theme of 'Morocco in English writing'." His last talk was a keynote speech in Jordan. He remarked that he speaks without notes, always.

Here are some bibliographic items. The first is an article by our host: "Estevanico el Moro: Requiem." Mohammed Abu-Talib, in the journal Huellas comunes y miradas cruzadas: mundos arabe, iberico e iberoamericano. He recommended: See Ouazate and Die: Travels through Morocco by Sylvia Kennedy (Little Brown and Company, 1992), and Appointment to Fez, by G.H.Selous (Richards Press, 1956). Other books that looked interesting from his collection were: In Morocco, by Faith Mellen Willcox (Longman, 1971); Morocco: Land of the Farthest West, by Robin Bryans. 1965, Faber and Faber, London), People of Sale: Tradition and Change in a Moroccan City 1830-1930, by Kenneth L. Brown (Harvard Univ. Press, 1976), Corsair Country, by Ian Fielding (Travel Book Club, 1959). He said that Denys Johnson has a collection of short Arab stories, including some on Morocco, and Aisa Bulata also has a collection. He also suggested that we contact the Tangier School of Translation for additional studies.

Professor Abu Talib thinks of himself as a disseminator. Rather than a publisher, he is a publicizer. He keeps a box of proverbs to use for that. Moroccans grow up in an atmosphere of imagery. The Islamic sense of humor goes back to the Prophet. He recommended Wit and Wisdom of Morocco a publihed collection by Westermark. One example that he gave was the proverb: "You never know where good lies." By citing this proverb at an opportune time, he convinced his friend in New England to remarry after the loss of his first wife. Another favorite of his is the condolence given on the day of a funeral: "May God renew your bed." He said there were proverbs about everything. Interviewer Barbara Arnold asked him about proverbs concerning women, and he cited this: "By the time the tall one has stooped over, the short one has finished sweeping." [I was somewhat put off by this particular proverb—it seemed to objectify the physical characterists of women and deal with them primarily as servants.]

The topic of discussion turned once more to writings on Morocco. Professor Abu Talib's friend the Hollandist commented that previously writers in and on Morocco were more naturalistic and ideological, now they are more aesthetic. He mentioned Mohammad Shukri, who has been translated by Paul Bowles. Professor Abu Talib remarked, concerning Edward Said, that he had referred to Orientalism in his last keynote speech. Was Said an orientalist, or just an Oriental? The impression we still have is that "they" are the masters, "we" are the disciples. It is high time to say to orientalists: know your limits. Don't come and mess around with principles that are immovable: polygamy, inheritance, revolution just around the corner. Dr. Abu Talib urges friends of Morocco to avoid provocative titles. For example, The Rif war, which is still fresh in the memory of the people in the region of Chefchaouen was a rebellion with the ultimate aim of liberating all of Morocco. Local government did not constitute a republic, especially not an independent republic, as some historians like to say.

What lacks in many writings on Morocco is the historical perspective and the indigenous perspective that Moroccans have concerning themselves. If the king appoints an undesirable governor, the people have the right and responsibility to go to Rabat and say, "Look here, either you remove this man or we will stop paying taxes."

Another friend of the professor joined the gathering at that point. Dr. Abu Talib made the point that the young man's grandfather was a pasha in Chefchaouen. He dismissed all who supported the Spanish and was therefore called a brigand.

The talk turned to art. Painting, said Dr. Abu Talib, is not forbidden by Islam. What is forbidden is the making of graven images for worship--images of the Prophet, and so on. Human figures are permissible, but "The Last Temptation of Christ" is as unacceptable to Muslims as it is to Christians. In art there is also a movement of patronage by banks and other corporations who buy the work of Latifya Jani (present today) and other contemporaries. Some have been sponsored by foreigners, as well, like Paul Bowles.

The professor commented on a serious historical error in the film "1942." The director, Barka, referred to Theodore Roosevelt when he should have said Franklin. That was a big faux pas on his part. On the subject of films, Abu Talib recommends "The Destiny" a recent Yusuf Shahi film about Avicenna (Ibn Rushdi) with English subtitles. He also recommends the film by Lakhad, "The Messenger."

He does not believe that there are any books written by foreigners that represent Morocco well. Every reader must screen them. As for Paul Bowles, he believes that Bowles got the wrong approach from the start. He was not really interested in the independence movement. His opening verse in The Spider's House was inappropriate, and he was subtly sarcastic, which even the Istiqlal commentators missed in their readings of his novel. Latifya commented in English that the book "is not our cup of tea." Dr. Abu Talib is also suspicious of Bowles's CIA connections.

Richard Holbrooke was an acquaintance of our host. He wrote to Holbrooke: "I hope you kept a corner of your memoir for your stay in Rabat. I don't care if you remember me, but I hope you remember the country where you lived and served."

I found another interesting looking book during the break: Emily: A Biography of the Moroccan Princess from the Elephant and Castle by Unity Hall (Souvenir Press, London, 1971). In the conversation over tea and cookies, Dr. Abu Talib referred again to the beautiful house where we were gathered. He said it is not really a house, but rather "a garden with accommodations."

After the break, we gathered again in the sitting room and Ajile read a poem by Claude McKay, a leading writer of the Harlem renaissance. It was an ode to Morocco—I didn't catch the title. Then our host read a poem of his own about trying to rent an apartment in Washington D.C. and being refused by both white and black landlords. He followed that with a second poem about riding on the bus from Alabama to Atlanta—the bus driver told him to sit in the back, the people in the back told him to sit in the front. When he got to the bus station, he didn't know which water fountain to drink from. Later he met Andrew Young, then mayor of Atlanta, and commiserated with him about those times.

Dr. Abu Talib has been asked to produce reading norms for literature on Morocco, because he has learned, though his experiences with racism, how to detect one-way dialogue. Some of these one-way works have been standardized, that is, offered as required reading in post secondary courses. He is concerned that Americans want to promote democracy, but are not skilled at seeing other forms of democracy such as the institutions that operate in Morocco. He mentions Article 21of the Moroccan constitution, which has retained the traditional allegiance. He believes that what is missed in all these writings is an understanding of the king as an institution in Morocco. He said to us, "Don't forget one thing--Morocco has always been exposed to outside influence, either by invasion or by cultural influence. Any Moroccan [reader] has a sense of Moroccan historicity in mind."

Talk turned to the question of the separation of church and state, a key question in the minds of Americans concerning the Arab world. Dr. Abu Talib quoted another commentator as saying that the cross represents the east, wet, north and south. The closest point to Washington, said Abu Talib, is Casablanca, not London, Paris, or Madrid. He has dealt repeatedly with questions concerning not only separation of church and state but also the influence of fundamentalism in Arab societies. An Irish questioner said, "Are you afraid of fundamentalism? Abu Talib shot back: "Is England [illegible]cular? In the Moroccan constitution, there is a separation between state and Sharia. But we cannot conceive of a separation of Islam from civil institutions in Morocco. Such separation exists in Turkey, but it has caused them problems. It seems that the preoccupation with fundamentalism is a syndrome--we all need psychiatric help to get rid of these ideas of Islam.

In Arlington, a headwaiter, an avid reader, asked Abu Talib, "What is the Sharia?" His answer was that the Sharia is a code of living for every day from before birth to death. It seems to Abu Talib that a society could benefit by accepting some of the strictures of Sharia. Islamic literature, for example, is full of lovers of both sexes, but no one, he said, would accept the insititutionalization of homosexuality.

In reflecting later on what Dr. Abu Talib said, I found that I agreed with him that "this is a syndrome," but I would have a different interpretation. To him, it is inconceivable allow homosexuals into the mainstream. To my students it is inconceivable that the society not allow for diversity. After the lecture had ended, I had a brief talk with the Hollandist (whose name escaped me). I said that I felt that after this trip it would be incumbent on me to explain the Moroccan and Arabic point of view to my students as well as I could, since I would probably not be able to call on any Moroccans to do so. He assumed that I considered my students alienated. I explained that the students that I work with in International Baccalaureate are not alienated at all. It is just that in the last thirty years we have lost all remnants of commonality with traditional cultures. My students cannot see any reason at all for virginity, for example, outside of personal preference. (Of course, personal preference is a weak reed when it comes to defending chastity!) They cannot imagine the degree to which individual interests can or should be subordinated to those of the community.

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**Wednesday 8 July 1998: Chefchaouen**

I had looked forward to a quiet day reading by the pool, but it was not to be. For some reason I (of all people) have come to be considered some sort of shopping expert, so I went along for the djellaba orgy of female bonding. All told, counting scarves, expensive caftans, and so on, we bought the equivalent of 14 or 15 djellabas at approximately 30 dollars each. The shop proprietor served tea, and posed for group photos. It was fun for everyone.

In the evening we went again to the house of Sidi Ali Raissuni for a so-called going away party. All day we had held off on food, because we expected the same sort of extravagant hospitality that we had experienced before. We should have known that this party would not be any such thing. Those of us who are familiar with Latin America have concluded that Sidi Ali, beneath his Sufi exterior, is after all a small town cacique. Sidi Mohammad Abu Talib was also there, as were a professor and two graduate students from the University of Cadiz. The party consisted of this: we sat in a row on the divan. The video man turned on the hot lights. Almost immediately I began melting down in my new djellaba and veil. The English professor welcomed us in Arabic then English, proposing that each of us give our impressions of Morocco and of Chefchaouen for the record. Daoud asked what audience would be viewing the video. We learned that it would be seen by Mohammad ben Souda, the leader of the Green Zawiya, the parent organization of Ali Raissuni's qutubs. This leader is the brother of a top advisor to the king. Naturally, with an audience like that neither Mohammed Abu Talib nor Daoud Casewit, nor Ali Raissuni could afford to do less than speak eloquently for perhaps fifteen minutes each. Fortunately, Helen stepped in and suggested that we pick two representatives to speak for us (Ann and Mick, of course) or we would have been at it for (figure it out, 16 quarter-hours) four hours, and it was already nearly ten o'clock. The professor from Cadiz, Amelia Mas Gorrochategui, was also asked to speak. Only after she was well into her introduction of herself and her work in rapid-fire Spanish did Sidi Ali indicate to me (but not to her) that I was to translate what she said into English. When I tried, she did not realize that she was to stop and allow me to talk. Naturally the video cameraman was confused, because both of us were talking at once. He wildly turned the camera from me to her and back. The result is that on this video that might be viewed by the king of Morocco, there I am, sweating in a djellaba and doing a terrible translation that is badly filmed. Oh well.

Anyway, once the speechifying was over and both Sidi Mohammad and Sidi Ali had used the occasion to propose new projects that they had not coordinated in advance, and both Daoud and Ajile had quoted from the Koran, Si Ali announced proudly that he had prepared refreshments for us. "Finally, some food," we thought. What he had brought out for us, however, was "a symbolic repast of bread and honey and tea" with the emphasis on the "symbolic," although there was also a little cheese with the bread and honey. When we finally escaped to the coolness of the street outside Sidi Raissuni's house, we looked at each other and realized that our chances were slim of finding a place to eat at nearly eleven on a holiday night. Dinker and I bought fruit and a lemon soda to have by the pool. Oh well.

Helen and her two assistants, Abdelchafi and Abdelnour, soon joined us and shared our fruit. Helen remarked that Mohammad Ben Souda would probably see right through the motivations behind the ceremony we had just been subjected to. Then the three of them collaborated in telling the funny story of their own meeting with the leader of the Green Zawiya.

They were on a trip to Rabat for various interviews in connection with Helen's research on the qutub schools. One of their first tasks was to enlist the support of Ben Souda. He is a very wealthy and generous man, and he became quite enthusiastic about Helen's project. As the interview was drawing to a close, he opened some boxes that were in his office. He pulled out Green Zawiya sweatshirts to each of them, and they thanked him profusely. But apparently he didn't think that was enough of a gift, so he went to a second box and pulled out blankets for each of the young men--pink ones, unwrapped. They thanked him again, and finally made their way out the door with their gifts. These two handsome and well-dressed young men were embarrassed to walk the sidewalks of the capital city carrying unwieldy bundles of pink fluff, but they had no place to put them. They shifted them from arm to arm, they tried to fold them a little smaller, all to no avail. One woman even offered to buy them, but they could not sell them because they were gifts from the great Ben Souda, brother to the foremost advisor to his majesty. Helen, who had only the sweatshirt, laughed and documented the occasion with dozens of photos of her two discomfited research assistants struggling with their fluffy burdens. Of course, even after returning home, even to this day, they have to make sure that if Mohammad Ben Souda ever comes to Chefchaouen to visit the schools that are sponsored by his Green Zawiya, those pink blankets must be available to be put on display.

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**Thursday 9 July 1998: Chefchaouen to Fez**

I took the opportunity during the bus ride back to Fez to gather some ideas and recommendations for further study. These are books from the Casewit Library Trunk (which has been carried with us everywhere we have gone on this trip) that I would like to find for my own library back home. Islamic Philosophy and Theology: An Extended Survey, by W. Montgomery Watt (Edinburgh University Press. 1985). Master and Disciple: The Cultural Foundations of Moroccan Authoritarianism, by Abdellah Hammoudi (Univ. of Chicago press, 1997). Literacy, Culture and Development: Becoming Literate in Morocco, by Daniel A. Wagner (Cambridge University Press, 1993). Patience and Power: Women's lives in a Moroccan Village, by Susan S. Davis (Schenkman Books, Inc, Main St., Box 119, Rochester Vermont, 05767). The House of Si Abd Allah: The Oral History of a Moroccan Family, by Henry Munson, Jr. Yale University Press, 1984). Tuhami, portrait of a Moroccan, by Vincent Crapanzano (University of Chicago Press, 1980). Adolescence in a Moroccan town, by Susan Schaefer Davis and Douglas A. Davis (Rutgers University Press, 1989). Islam and Democracy: Fear of the Modern World, by Fatima Mernissi, Translated by Mary Jo Lakeland (Addison-Wesley Publishing Company, 1992). Music that has been recommended to me is as follows: Andalusian music: Mohammed Briouel. Romantic songs sung in Derija (Moroccan Arabic): Abdul Doukkar.

## Friday 10 July 1998: Fez

My homestay is with Khadija ben Tuhami, whom I had previously met as the teacher we had for our very first class in Derija. Her husband, Si Mohammad, teaches French literature at the university in Fez. She teaches English literature at the university and both Arabic and English in the language center. Si Mohammad is Berber, so his first language is Tamazirgh. He also speaks Spanish, and the family speaks largely French at home. There are three sons. The oldest, Tarik, is now studying chemistry in Rumania. The middle son, Adnan, is a twenty-year old university student who has just been accepted by EPCOT for the Marrakesh restaurant in the Morocco pavilion. He leaves on the 28th of July. The youngest, Mehdi, attends high school in Fez.

Adnan showed me the brochures he has received explaining what to expect when he goes to EPCOT. I was shocked to learn that Moroccan workers are paid by Disney only about $2.35 to $5.25 per hour for 20 to 40 hours of work per week. Adnan had received a booklet from Disney with strict rules concerning haircut, clothes, shoes, deodorant, even the wearing of sunglasses. The workers live in what can only be called company housing, for which a deduction is made from their meager salary. No provision is made, that I can see, for transportation outside the compound. They end up with only 20 to 55 dollars a week for food, entertainment and savings. I don't know how they do it--I will have to keep an eye on this . Adnan seemed very curious about Florida, but still confused about what was Florida and what was Texas and what was Bloomington, Indiana.

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## Saturday 11 July 1998: Fez

Today Khadija and I had a great gossip session. We were both surprised to learn that Mme. Khaddouj Gharbi, who was our speaker on the subject of microcredit, is in fact Khadija's sister-in-law. Khaddouj is married to Si Mohammad's brother, from whom she is in the process of divorcing. As is to be expected, there is a certain degree of alienation between Khadija's husband and the soon-to-be-ex-wife of his brother, but Khadija has remained on fairly good terms with her. For that reason, she was surprised to learn of this NGO that Khaddouj is president of. Apparently it is only a very small concern, housed in a corner of a Christian church. The location of Khaddouj's office makes her organization practically a secret, since Moroccan citizens do not attend Christian services. Khadija had discovered, quite by accident, that Khaddouj worked in an office in the church, but the fact that her NGO was included on the Fulbright seminar an interesting piece of information for her. I could see that she was mentally assessing, not only the importance of her sister-in-law's NGO, but also that of the other NGO's that have been making presentations to us. I asked her what she thought about the role of "waqf" in civil society, particularly that of the FES-SAISS association. Her response was pretty much what I would have heard in the U.S. from just about anyone of mildly liberal Democratic Party inclination. She thought that social welfare left to the good offices of organizations like FES-SAISS is a pretty hit-and-miss affair, and there are many people in great need who are completely missed in such a system. I was struck by the small-town feel of Fez, despite its population of a million and a half. It seems that everybody knows everybody else.

Khadija commented on Dr. Guigui, the main speaker for the meeting tonight. He is a long time general practitioner, very well respected in Fez. He enjoys a reputation for diagnosing maladies earlier and more accurately than the specialists. He has a system that Khadija considers original: his nurse goes to each patient in the waiting room to get the bill paid first, before the patient sees the doctor. Khadija assumes that he does this because some people have in the past failed to pay their bills. Two weeks ago they took their youngest son Mehdi to see Dr. Guigui about a rash. One shot, and the rash went away, she said. As teachers, she and Si Mohammad pay for medical care up front, and are then reimbursed 75% of the bill. There is a national health service in Morocco, but according to Khadija, there is no medicine. Pregnant women can go to the hospital to give birth, but if they cannot pay for the supplies, they get no service. They get only the building and the doctor.

We had the noon meal at the home of Khadija's father and stepmother. Khadija had told me previously that when her mother died in the mid-eighties, her father waited only two months before he remarried, and that tore the family apart. The youngest was then only 11 or 12 years old. She was afraid to stay with her new stepmother because of common Moroccan beliefs about the relations between stepmothers and stepchildren. After about three years, her father wept and pleaded with her to return to his home and the young girl relented. The whole family has pulled together since then, and the stepmother, Hajja, is considered a blessing, because the father, who is only 69, is very ill with diabetes. Khadija said he has aged considerably because of the disease.

Hajja is a great cook. She served us delicately seasoned, wonderfully fluffy couscous, with plenty of fresh and delicious vegetables. After lunch we visited her kitchen. She did all her cooking in the courtyard off the kitchen on single propane burner stands no more than a foot high. Hajja seemed pleasant and appealing. She wore a cotton caftan, with pretty earrings and a decorative tattoo on her neck. Khadija's father could not join us because he cannot have salt in his food, and because he was feeling very ill. The family lived in Meknes before, but now they have built a house in a country town near their farm. There is a lot of new construction in the town--many two story row houses. Khadija's brother Assiz now works the farm, growing potatoes, onions, and wheat. In August, he is planning to marry a girl from Meknes. Assiz wants a small wedding, his father wants a big wedding. Khadija says the father is probably hoping that she will bring Assiz around to his way of thinking, but she agrees with her brother.

I mentioned to Khadija that I have been reading Fatima Mernissi's Islam and Democracy. Khadija said that she did not see how someone could be both a feminist and a Muslim. She told me about an English couple, friends of hers, who seem heading for a breakup because the husband converted to Islam and the wife is a feminist. The last time she heard from them the wife said that they could not talk about anything without fighting. That seems to be a microcosm for the Islamic and the Western world. Mernissi points out clearly what I had seen hinted at before: the things we most value in the U.S. are the things most feared, even hated, in the Arab world. Diversity? It is a lie, an illusion, an affront to the believer in the one God. Freedom? It is the ticket to chaos, a backsliding to the pre-Islamic Arab past that the Prophet undertook to destroy. Innovation? The word itself means "heresy" in Islam.

I am back to the same question that I had regarding the Ayatollah Khomeini: how can you expect to have the F-15/s without the science and technology that supports them? And how can you expect to have science and technology without the freedom to question? Leaving aside the question of personal freedom, how can modernity develop without individuality?

Saturday evening all of the Fulbrighters attended a reception at the Maimonides center starting at 9:00. At about 9:40, Daoud Casewit introduced Dr. Guigui to the ambassador and the other dignitaries present. The doctor specialized in pediatrics and graduated from medical school in 1967. He was a medical captain for Royal Armed Forces, and the president of the Jewish community of Fez. He is one of the most popular doctors among Muslims in Fez, said Daoud, "both for his attentive care and for his reasonable prices."

Before Dr. Guigui could begin, several elderly rabbis entered and were seated with great solicitude. Then the mike did not work and had to be fixed. By this time, the proceedings had gone on for over an hour, and nothing—to our American eyes—had happened yet. I'm afraid we fidgeted more than adults should do. Dr. Guigui spoke in French, Fatima translated. She checked notes with him on names. He welcomed the representative of Israel, the consul general of France (Madame Picoche), and the grand rabbis of Brussels and Morocco. He gave thanks also to the Fulbright Commission for bringing us all together. Then he launched into a history of Morocco that not only gave us new particulars about the Jewish contribution to the Moroccan experience, but also diverged in several respects from the perspectives of all our other speakers so far.

THESE NOTES WERE MADE FROM THE LECTURE OF DR. ARMAND GUIGUI

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Most historians, said Dr. Guigui, date the arrival of the Jews to Morocco at two or three thousand years ago, long before the arrival of either Muslims or Christians. He also advanced the hypothesis that the Jewish people arrived even before the Berber people. In any case, he said, they were the first non-Berber people to settle in Morocco. He cited the discovery of a menorah on the east coast of Tunisia, and in the western part was also discovered an engraved plaque that demonstrates early relations between the Jews and the Philistines. He cited also certain Hebrew writings recounting the great prophets. It is said that a Jewish-Berber queen ruled in this area. Kaina was her name. She led many battles against the invading Arabs. The Arabs demanded her surrender. She refused, saying she would fight until death---and she did. She was defeated, killed, dismembered, and her head displayed as a trophy. She was among the first Berbers to offer resistance to the Arabs. There existed already at this time, said Dr. Guigui, an autonomous Jewish Berber state in the Maghreb.

The Jewish tribes, when they left their own lands, went in all directions--some settled in Oujda. They must have arrived at Fez, because when Idriss I built the city, his workers came upon Jewish ruins. In Volubulis were found designs of menorahs dating back to the 2nd Century of the Common Era. The word "yahuda" is the name of one of the 12 tribes of Israel, and it is commonly used in Moroccan Arabic. Northeast of Fez were two Jewish tribes of neither Berber nor Arab origin. On the southwest coast of Morocco is the home of Assan, another of these Jewish tribes. The warrior chief of another tribe carried a name that was from a Hebrew word without Berber or Arab origins. Ivan, a small village near Marrakesh, is named with another Hebrew word. The Souss is named with a Hebrew word meaning horse. In the Anti Atlas, Berbers observed Jewish dietary laws and even maintained kosher kitchens—another historic indication of cultural cross-fertilization.

In modern history, Jews have been able to organize in a variety of areas. Morocco is the only country in which the Jewish legal system operates within the legal system of the country--the chief judge is a paid Moroccan member of government. This coexistence of Jews and Arabs in the same land is a great plus for Europe. Dr. Guigui cited the refusal of King Mohammad the Fifth to support the anti-Semitic laws of Vichy France. He proclaimed equality in Morocco, thus making sure that the Jewish population was not sent off to concentration camps in Europe.

The Jewish community, although now reduced in number, maintains good relations with the government. There are now about 1,000,000 Moroccan Jews living around the earth. Fez has always been considered the cradle of Moroccan Jewish civilization. The Jewish Cemetery in Fez is the only (or perhaps one of very few) computerized cemeteries in the world. Four synagogues are being restored in Fez Jdid. Harvard recently sent a study group under Dr. Susan Miller to study Jewish architecture in the mellah. The field is wide open for study.

Dr. Guigui gave his thanks to the Fulbrighters, stressing that only a few of the treasures of this civilization have been found, and inviting us to continue his research. Ann then asked Dr. Guigui to outline the major concepts of Maimonides. The doctor responded that Maimonides is difficult to summarize. He was both a philosopher and a physician. He was born in Spain; his father was descended from King David. Maimonides left Spain with his family when he was about thirteen. The family wandered for a time, then settled in Fez. There he continued his studies and taught medicine and philosophy in Fez. Then the family went to Cairo. Maimonides was physician to Salahadin. He died at age of 70. There were three days of mourning for both Jews and non-Jews. All Jewish communities still commemorate the day of his death. His philosophical orientation was that of Aristotle, and his medical treatises were consulted for generations.

After Dr. Guigui finished his remarks, Jacob made a presentation in Hebrew, which Aaron translated to English. They thanked Dr. Guigui for his hospitality and expressed hope for international understanding. Outside of Ann, Jacob and Aaron, the rest of us were too intimidated by the whole affair to pose the questions that we had been wondering about. Why did the Jews leave Morocco? What incentives exist to attract them back? We suspected that we Fulbrighters were little more than window dressing, as we had been for Sidi Ali Raissuni in Chefchaouan—an opportunity to talk through and over us to a more important audience.

**Sunday 12 July 1998: Fez**

Khadija's youngest sister Mariya and her youngest brother spent the night here. They simply slept on the "frosh"—the divans—in the two salons. Khadija and I went out for an hour of walking. We had planned to go to the sports park outside of the city, but the cars of their neighbors were blocking the garage, so we had to walk in the city itself, since we could not drive anywhere until the neighbors got up. Khadija told me about the disaster of Arabization in Moroccan schools. In the mid 1970's, she said, the government declared that all subjects, which had previously been taught in French, would be taught in Arabic beginning with the following academic year. The Arabic that was to be used was not Derija (Moroccan Dialect) but rather "fosha" (Standard Arabic), which is like a second language, not a native language, for Moroccans. No effort whatsoever was made to prepare teachers to teach in Fosha. They were not even given a standard vocabulary for science, history, geography, and so on. The result was a generation of undereducated youth, with no grasp of the sciences and mathematics in either language. She said that this is a recurring problem: government ministers issue fiats that create a shambles in the society, but they send their own children abroad for education and employment. I assume that is why she would not be upset if Adnan were to find a way to stay in the U.S.after his stint at EPCOT is over.

The year 2010 is looming large. It seems inconceivable to me that no one who has talked to us so far seems to have any idea which Moroccan industries are doomed and which show potential for growth under the changed economic circumstances that open trade will bring. Everywhere I go I sense a slightly preoccupied, very serious air. I said to Khadija, and she agreed with my perception, that here in Fez, more than in Rabat, people regularly seem talk through us to some other, perhaps imaginary, audience. It is as though they think someone is listening to and reporting what they say. Consequently, there is here a striking lack of the frankness that I had seen in Rabat. Here the hidden agenda is a constant. This must be what people mean when they say that the Fassi is an intensely private individual.

Khadija also explained, during our walk, why drinking water from a bottle is frowned on. In yesterday's fiery heat, I got so dry that I downed two large bottles of Sidi Ali all by myself. Khadija said that in Morocco it is much better form to sit at a table and pour the water into a glass. Drinking from the bottle has a number of disadvantages: first, it marks one as a tourist. Second, it reminds onlookers of the vice of drinking beer and other alcoholic beverages, so it smacks of dissolution. And of course, it would be unthinkable in the presence of someone fasting for Ramadan. Even outside of Ramadan, it seems selfish, since you might be drinking in front of a thirsty person.

I discussed with Si Mohammad his previous term as dean of arts and letters at the university in Fez, a position decreed by the king with each change in government. He told me that he would probably not return to being a dean in the future, but he could move on to become a minister in Rabat when his "equipo" or faction returns to power. Now that his faction is out of power, he is serving as the president of RUPELF-URFF, the "Agence francophone pour l'enseignement superieur et la recherche," which supports distance learning and coordination of university teaching in 12 specialties, throughout the Francophone world. He said that distance learning is done here from France to Morocco. A major in ISD (Instructional Systems Design) and/or distance learning could be a valuable credential for a Moroccan student planning to study in the U.S. and return to Morocco.

Si Mohammad's Berber family is friends with the family of the Berber wife of the king, the one who is the mother of the two princes. The other wives (two others) are not permitted to have children. The queen is from Khenifra, which is near Si Mohammad's hometown of Azrou.

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*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**PARTICIPANT CURRICULUM PROJECT**

# THE LANDS OF NORTH AFRICA: FOCUS ON MOROCCO

Ajile Aisha Amatullah-Rahman
Westlake High School
2370 Union Road SW
Atlanta, GA 30331, USA.

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# Unit II. The Lands of North Africa (Focus on Morocco)

by

Ajile Aisha Amatullah-Rahman
October, 1998

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## Topic Sequence

Unit I. Overview of the African Continent

Unit II . Africa Above the Sahara (focus on Morocco)

Unit III. Civilizations of South Africa (focus on Zimbabwe)

Unit IV. Kingdoms of the East (Kemet, Abyssinia, Axum, Kilwa)

Unit V. Sudanic Empires (Ghana, Mali, and Songhai)-West Africa

Unit VI. Central African Kingdoms (Luba, Lunda, and Zaire)

# Time Frames

1. Early History
2. Medieval Period
3. Exploration and Colonialism
4. Independence

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**Note:** This unit is to be used in conjunction with a secondary school course in African History. Some authorities consider North Africa to consist of Morocco, Tunisia, Algeria, Libya, and Egypt. Others postulate that Algeria, Chad, Djibouti, Egypt, Ethiopia, Libya, Mali, Mauritania, Morocco, Niger, Sudan, Tunisia, and Western Sahara comprise the region of North Africa. In this Unit I have followed the latter opinion.

In addition, I have focused on Morocco as an example of a North African country and, therefore, have included very limited information about the other nations, trusting that the teacher will use her own resources and research on the other countries of the region to complete the picture.

# Unit I: North Africa

1. Unit Objectives
2. Political Map of Africa
3. Overview on North African History
4. Map:Land Use in North Africa and the Sahel
5. Map: Rivers, Deserts, Mountains, and Waters of Africa
6. Facts About the Countries of North Africa
7. North Africa on the Map
8. Terms to Know
9. People to Know
10. Places to Locate
11. Early Civilizations North of the Sudan
12. Classifying Information:North African Societies
13. History of Morocco: Chronology
14. Graphic Organizer/Islam:Religion and Way of Life
15. Using Art to Understand History:The Sultan of Morocco at Meknes
16. Using Primary Sources in History
    a. The Sermon of Mulay Idriss
17. Dynasties of Fes
18. Evaluating a Civilization
17. Cultural Diffusion
    a. Map Showing Trade Between North and West Africa
    b. Reading Selection:Ibn Battuta
18. Chart: Periods of Colonial Occupation,1462-1993
19. Map: Explorers and Routes, 1769-1858

20. Map: Colonial Borders, 1914

21. Reading: Parallels Through Time

22. Colonial Expansion in Northwest Africa , 1918-1993

23. Northwest African Resistance to European Occupation, 1830-1933

24. African Independence: Analyzing a Quote

25. Cooperative Learning Activity: Ruler for a Day

26. The Roots of War

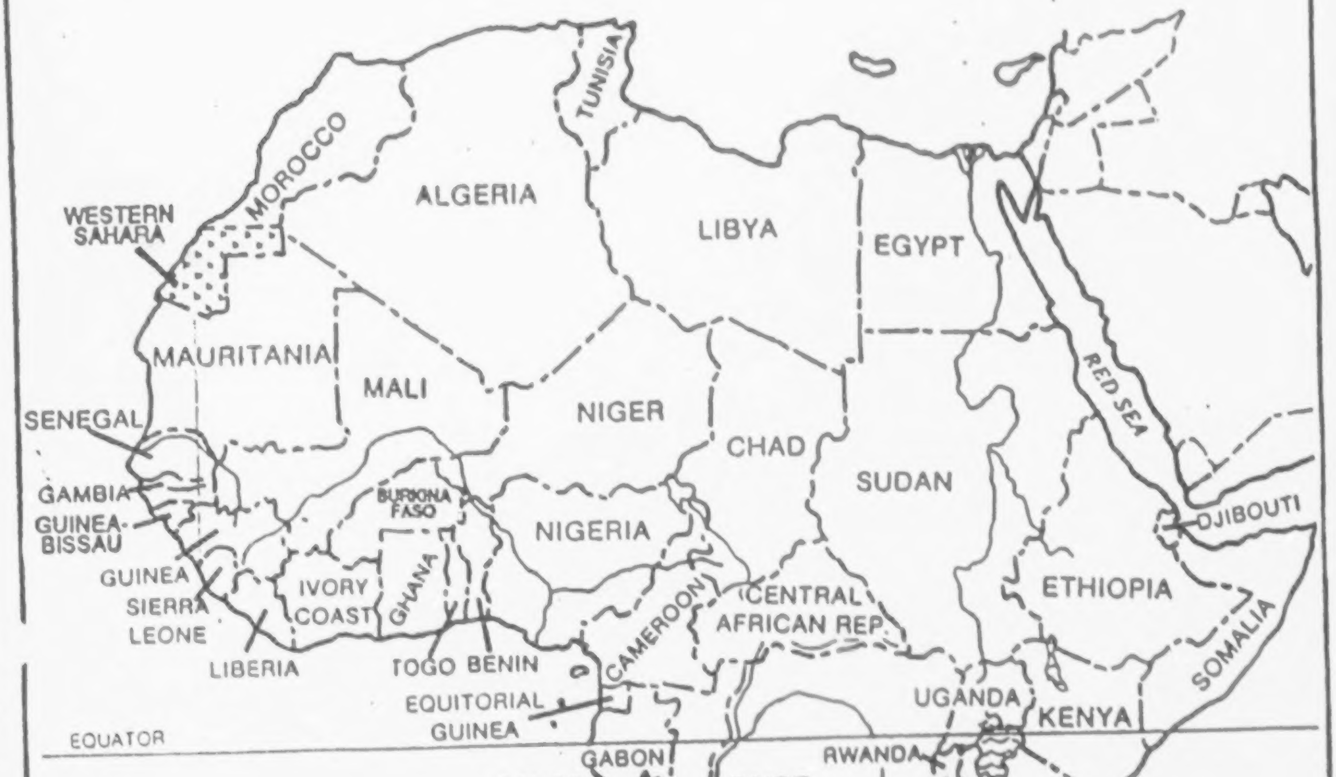
27. Unit Essay Questions

28. Appendices
    a. Supplemental Reading List
    b. List of Videos to be Used in Unit

## Unit Objectives

1. Identify the geographic features that have influenced North African life.
2. Describe the achievements of Ancient North African societies.
3. Describe the religious traditions that influenced North Africa.
4. Recognize how Islam influenced every aspect of North African society.
5. Explain how the Kingdom of Morocco emerged as a prosperous state.
6. Identify the trade network that linked North and West Africa resulting in cultural and religious diffusion.
7. Describe the forces that were shaping Africa before 1880.
8. Specify which European countries carved up North Africa.
9. Explain how North Africa resisted European imperialism.
10. Explain how North African nations won independence.
11. Describe how the colonial legacy hampered development.
12. Specify how nationalist leaders guided the independence movements.
13. Describe the political and socio-economic choices North Africans face.
14. Explain why urbanization has disrupted the traditional ways of life.
15. Describe how modernization affected the lives of women.
16. Explain how technology has helped shape a new global culture.

AFRICA TODAY


MOROCCO
TUNISIA
ALGERIA
WESTERN SAHARA
LIBYA
EGYPT
MAURITANIA
MALI
NIGER
CHAD
SUDAN
RED SEA
SENEGAL
GAMBIA
GUINEA-BISSAU
GUINEA
SIERRA LEONE
LIBERIA
IVORY COAST
GHANA
BURKINA FASO
TOGO
BENIN
NIGERIA
CAMEROON
CENTRAL AFRICAN REP.
ETHIOPIA
DJIBOUTI
SOMALIA
EQUITORIAL GUINEA
UGANDA
KENYA
EQUATOR
GABON
CONGO REPUBLIC
CABINDA (ANGOLA)
ZAIRE
RWANDA
BURUNDI
TANZANIA
ANGOLA
ZAMBIA
MOZAMBIQUE
MALAWI
MADAGASCAR
ZIMBABWE
NAMIBIA (SOUTH-WEST AFRICA)
BOTSWANA
SWAZILAND
LESOTHO
SOUTH AFRICA
0
400
800

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## Overview on North African History

African civilization began in Egypt, where a favorable climate and fertile soil, resulting from silt deposited by Nile floods, made possible greater production of food and thus a larger settled population. Separate kingdoms were forged into a unified empire under the pharaohs. The Nile facilitated commercial and cultural exchanges between Upper and Lower Egypt and promoted the idea of empire. Egyptian power reached its zenith in the 1400s B.C.E. The extent of the empire, given the limited means of communication, was a major factor in the decline of Egyptian power. Under the New Kingdom, the seat of central authority alternated between north and south. Nubian and Kushite dynasties during this period helped to transmit elements of Egyptian culture to inhabitants along the southern fringes of the empire. An Assyrian invasion brought to an end the Kushite period and introduced iron weaponry into Africa. Later, Egypt came under the domination of Persia, Greece, and Rome.

To the south, Egyptian and Ethiopian cultures were blended into a distinctive Kushite civilization, centering first at Meroe, famous for its iron production, and then at Aksum. Aksum's conversion to Christianity in the 300s C.E. and its relatively protected position enabled it to resist Muslim conquest and to become a stronghold of the Christian religion.

For several centuries prior to its conquest by Rome in the second century B.C.E., Carthage had enjoyed commercial and political preeminence in North Africa west of Egypt. Even before Carthage's rise to power, however, the Berbers traveled over a broad expanse of North Africa, leaving the imprints of their culture. For centuries the Berbers served as a link between the coastal region and the African interior.

The Mediterranean period of North African history came to an end with the Muslim Arab invasion of the mid-600's C.E. Inspired by the new religion of Islam, meaning submission to the will of Allah (God) as explained by the Prophet Muhammad, the Arabs moved across North Africa with great speed. In general the North Africans, weary of years of rule by corrupt Byzantine officials, welcomed the newcomers and adopted their religion.

Arab dynasties governed the Islamic world during its first centuries of expansion and consolidation, and this fact explains the impact of Arab culture upon it. But the unity of Islam was weakened by differences among Arabs and between Arab and non-Arab Muslims. Doctrinal differences led to the development of Shi'a and Kharijite sects within the Islamic faith. Gradually the caliphs who ruled the Muslim empire from their capitals, first in Damascus and then in Baghdad, became pawns in the hands of their military commanders, who wee mostly Turks. As a consequence, independent Arab dynasties came to power in North Africa. The Fatimids in Egypt were one example. In the Maghreb, two Muslim splinter groups—the Almohads and the Almoravids—competed for control. In time the Almohads extended their rule across most of North Africa east of Tunisia, while the Almoravids carved out an empire reaching from Spain through Morocco and deep into West Africa.

The end of the 16t century marked the beginning of a long period of European exploration and exploitation of Africa. European business people hoped that the exploration of Africa would pave the way for establishing profitable markets for

European manufactured goods as well as providing sources of raw materials for their factories.

European missionaries achieved mixed results. Their main goal was to convert and "educate" Africans according to European standards. At times they found themselves the cause of European military intervention. Although some missionaries protested European military and business policies in Africa, their interests also coincided at timed. By a condescending and patronizing attitude, missionaries often made enemies of those they wanted to help. Furthermore, rivalry among the missionaries of different religions weakened the impact each might have.

The 1800's was a period of intense international rivalry among Europeans for control of African territory. Great Britain, France, Germany, Belgium, and, to a lesser extent, Italy and Spain took part in the "scramble for Africa" as it was called. Portugal already had established an empire on both sides of the continent. France eventually acquired the most African territory, but much of it was desert. In terms of wealth and population, Great Britain's empire was the largest. In addition, British investments in the Suez Canal had led to involvement in Egypt's internal affairs and, ultimately, to the establishment of British power over the country. After a long struggle with the Mahdi and a confrontation with the French at Fashoda, British control was extended to include Sudan.

Italy's ambitions for empire had focused on the one African country that retained its independence-Ethiopia. In the 1890's Ethiopia had overwhelmingly defeated an Italian army, but Italy then annexed Eritrea and most of Somalia. In 1911 Italy seized Libya from Turkey. Continuing to nurse its resentment against Ethiopia, Italy on the eve of World War II used its air and armor to seize that nation.

The European takeover of Africa made clear the role of imperialism and colonialism in giving direction to international affairs. The reaction of Africans to these forces was very different from that of Europeans. To Africans it became imperative to break away from imperialist rule and restore freedom. To accomplish this goal, Africans drew together, despite the artificial boundaries drawn by Europeans for them. In the course of their struggle for independence, powerful new nationalists movements were born.

One of the most important long-term consequences of World War II was the destruction of the empires of the European nations. In the four decades after th war, more than 1.5 billion people won independence and the number of nations in the world tripled, mainly as a result of the dissolving of the old European empires. Most of the new nations were located in Africa and the Middle East.

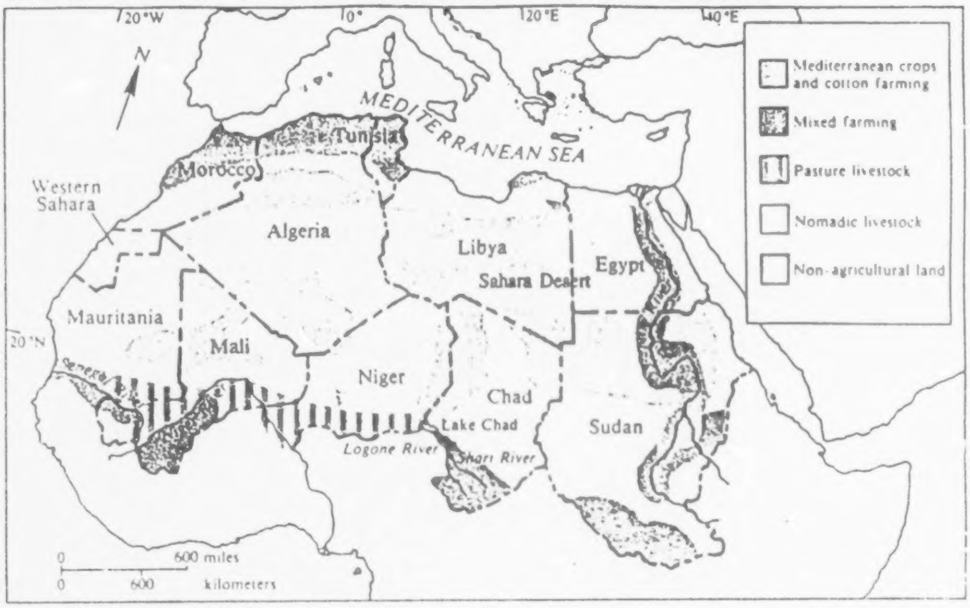
Leaders of the New nations set out to build strong central governments, achieve economic growth, and raise standards of living to match those in the developed world. Modernization, however, would not be easy. Nations faced a string of problems—from lack of technology, drought, and other natural disasters to economic dependency, political instability, ethnic rivalries, and other vestiges of colonialism.

Despite repeated setbacks, however, African nations have not lost hope. They continue to search for workable and viable solutions.

Sources: Africa:Regional Studies
World History:Connections to Today
World History:People and Places

86

# LAND USE IN NORTH AFRICA AND THE SAHEL


20°W
0°
20°E
40°E
N
MEDITERRANEAN SEA
Morocco
Tunisia
Western Sahara
Algeria
Libya
Sahara Desert
Egypt
Mauritania
Mali
Niger
Chad
Sudan
20°N
Senegal R.
Nile River
Lake Chad
Logone River
Shari River
0 600 miles
0 600 kilometers
Mediterranean crops and cotton farming
Mixed farming
Pasture livestock
Nomadic livestock
Non-agricultural land

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## Land Use Maps

One way to present information about the economy of a country or region is with a thematic map showing the land use of that country or region. The map on page 68 shows the land use of North Africa and the Sahel. Although a large portion of North Africa contains the Sahara Desert, the area has a variety of land uses.

The color, shade, or pattern used to show land use does not mean that a specific area's land is used only for that purpose. It merely shows the dominant or main use of that land.

*Study the map of Land Use in North Africa and the Sahel to answer the following questions.*

1. Is this an example of a thematic or general reference map? ____________

2. Which countries have the most varied land use? ____________

3. Does the color of an area mean that all of that area's land is used for only that purpose? Explain. ____________

4. In what areas are Mediterranean crop farming and cotton farming the major land use activities? ____________

5. Where is most of the non-agricultural land in North Africa located? ____________

6. The presence of what physical feature in North Africa and the Sahel helps explain why so much of the land is not suited for agriculture? ____________

7. Name the rivers in this area. ____________

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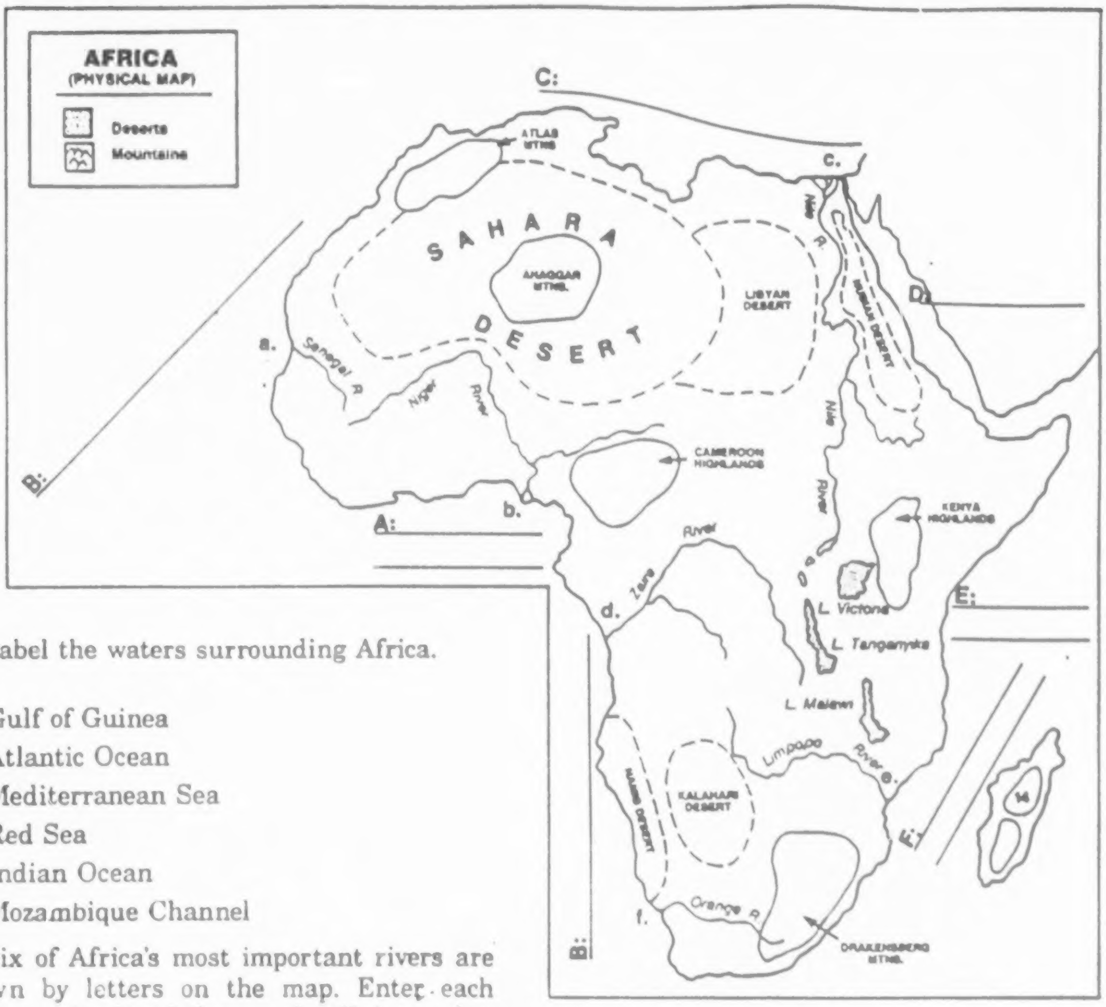
# RIVERS, DESERTS, MOUNTAINS, AND WATERS OF AFRICA


AFRICA
(PHYSICAL MAP)
Deserts
Mountains
C:
ATLAS MTNS.
c.
SAHARA DESERT
AHAGGAR MTNS.
LIBYAN DESERT
Nile R.
NUBIAN DESERT
D:
a.
Senegal R.
Niger River
B:
CAMEROON HIGHLANDS
Nile River
KENYA HIGHLANDS
A:
b.
River
Zaire
d.
L. Victoria
L. Tanganyika
E:
L. Malawi
Limpopo River
e.
NAMIB DESERT
KALAHARI DESERT
14
F:
f.
Orange R.
DRAKENSBERG MTNS.
B:

1. Label the waters surrounding Africa.
At:
A: Gulf of Guinea
B: Atlantic Ocean
C: Mediterranean Sea
D: Red Sea
E: Indian Ocean
F: Mozambique Channel

2. Six of Africa's most important rivers are shown by letters on the map. Enter each river in the list below, and tell into what body of water it empties.

| River | Mouth |
|---|---|
| a. | |
| b. | |
| c. | |
| d. | |
| e. | |
| f. | |

3. Make the deserts more easily recognized by distributing dots (⁘⁘⁘) in all the areas enclosed by dashed ( - - - - ) lines.

4. Draw mountains in all the areas encircled by a closed line.

5. From north-to-south, the three lakes identified on the map are:

______________, ______________

and ______________.

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## FACTS ABOUT THE COUNTRIES OF NORTH AFRICA

| Country | Of Interest |
|---|---|
| *Algeria*<br>Cap: Algiers (El Djazair)<br>Pop: 25,714,000 | 918,497 sq. mi.; about six times larger than California . . . 50–100-mile wide coastal plain, well-watered and fertile . . . From the fertile coast south increasing desert . . . Became independent from France in 1962 . . . Grains, grapes, dates, olives; oil, various minerals |
| *Chad*<br>Cap: N'Djamena<br>Pop: 5,064,000 | 495,755 sq. mi.; about four times larger than New Mexico . . . Desert in the north gradually giving way to savanna (grass) in the south . . . Notable feature: Lake Chad on western border . . . Only 2% arable, thus preventing extensive agriculture . . . Uranium, salt |
| *Djibouti*<br>Cap: Djibouti<br>Pop: 530,000 | 8,950 sq. mi.; slightly larger than Massachusetts . . . Dry, sandy; Lake Aral: lowest elevation in Africa at −512' . . . Importance of location: dominates Bab-el-Mandeb at the southern entrance to the Red Sea |
| *Egypt*<br>Cap: Cairo<br>Pop: 54,139,000 | 385,650 sq. mi.; about three times larger than New Mexico . . . Mostly desert except for the Valley of the Nile where most of the people live . . . Of great significance: control of the Suez Canal which connects the Red Sea and the Mediterranean Sea . . . A world leader in cotton production . . . Rice, beans, fruits; oil, various minerals |
| *Ethiopia*<br>Cap: Addis Ababa<br>Pop: 51,375,000 | 471,000 sq. mi.; about four times larger than New Mexico . . . Basically, a high plateau with elevations as high as 10,000' . . . A poor country with political unrest and prolonged drought exacerbating the situation . . . Coffee—the most important export . . . Gold, silver, potash |
| *Libya*<br>Cap: Tripoli<br>Pop: 4,280,000 | 679,359 sq. mi.; almost 100,000 sq. mi. larger than Alaska . . . Mostly desert except for narrow coastal plain . . . A gradual rise in elevation from the sea coast southward . . . Arable land: less than 2% . . . Dates, olives, citrus; oil |
| *Mali*<br>Cap: Bamako<br>Pop: 9,182,000 | 478,764 sq. mi.; about three times the size of California . . . Savanna in the south giving way to desert in the north . . . Arable land: 2% . . . Famed city of Timbuktu on the great westward-turning bend of the Niger River . . . A very poor nation . . . Small quantities of millet, rice, cotton, peanuts; bauxite, iron |
| *Mauritania*<br>Cap: Nouakchott<br>Pop: 2,038,000 | 397,954 sq. mi.; about the size of Texas and New Mexico combined . . . Fertile and watered in the south along the Senegal River, giving way to desert in the north . . . A 600-mile coastline along the Atlantic . . . Dates, grains; iron ore, gypsum |

| Country | Of Interest |
|---|---|
| *Morocco*<br>Cap: Rabat<br>Pop: 26,949,000 | 172,413 sq. mi.; about the size of California . . . Most populous city: Casablanca, with 2,600,000 people . . . Assets: a long coastline along both the Mediterranean Sea and the Atlantic Ocean, and its position astride the St. of Gibraltar . . . Arable land: 18%—which is excellent in comparison with most North African nations . . . Grains, fruits, dates, grapes; various minerals, including oil |
| *Niger*<br>Cap: Niamey<br>Pop: 7,691,000 | 489,189 sq. mi.; about two times larger than Texas . . . No coastline and mostly desert with only 3% of the land arable . . . A very poor country with a literacy rate of only 13%; negligible cash crops; uranium, coal, iron |
| *Sudan*<br>Cap: Khartoum<br>Pop: 25,164,000 | 966,757 sq. mi.; more than three times larger than Texas . . . Africa's largest country . . . Moves from a desert north to a well-watered, fertile south . . . Junction of the White Nile and Blue Nile just south of Khartoum to form the Nile River . . . Arable land: 5% . . . Gum Arabic (world's largest producer), cotton (main export); chrome, copper |
| *Tunisia*<br>Cap: Tunis<br>Pop: 8,094,000 | 63,170 sq. mi.; slightly smaller than Washington state . . . Fertile, and well watered in the north along its coast, giving way to desert in the south . . . Strategically located on the Mediterranean Sea . . . Relatively high per capita income in comparison with other North African and other African countries: $1,253 . . . Dates, olives, grapes, citrus; phosphates, oil, iron |
| *Western Sahara*<br>Cap: El Aaiun<br>Pop: 181,000 | 102,703 sq. mi.; about the size of Colorado . . . Arable land almost nonexistent . . . Controlled by Morocco as rebels continue to fight for independence; United Nations referendum to be held to determine its future . . . Desirable to Morocco for its rich phosphate deposits |

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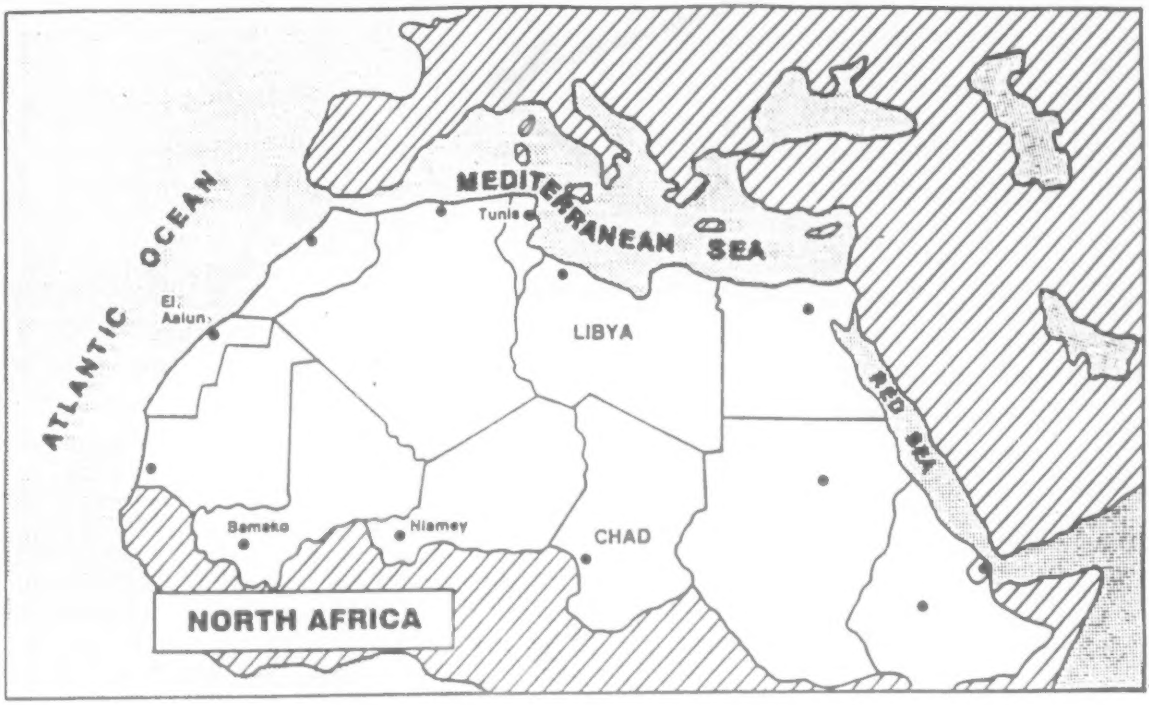
# NORTH AFRICA ON THE MAP



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Only two countries—Chad and Libya—have been labeled on the map. Starting with Chad and using only the directions given below, label the other countries of North Africa.

### From Chad

1. *Sudan:* the country immediately east of Chad
2. *Niger:* the country immediately west of Chad

### From Libya

3. *Egypt:* the country east of Libya
4. *Algeria:* the large country west of Libya
5. *Tunisia:* the small country on the northwest border of Libya

### Other Countries of North Africa

6. *Morocco:* the country that borders both the Mediterranean Sea and the Atlantic Ocean
7. *Ethiopia:* the country east of Sudan
8. *Western Sahara:* the coastal country south of Morocco
9. *Djibouti:* the very small country at the south end of the Red Sea
10. *Mauritania:* the coastal country south of the Western Sahara
11. *Mali:* the only one left!

### Capitals

All of the capital cities of North Africa have been located, and some have been labeled. Label the others as follows:

| | |
|---|---|
| Egypt: | Cairo |
| Morocco: | Rabat |
| Algeria: | El Djazair |
| Libya: | Tripoli |
| Sudan: | Khartoum |
| Ethiopia: | Addis Ababa |
| Chad: | N'Djamena |
| Mauritania: | Nouakchott |

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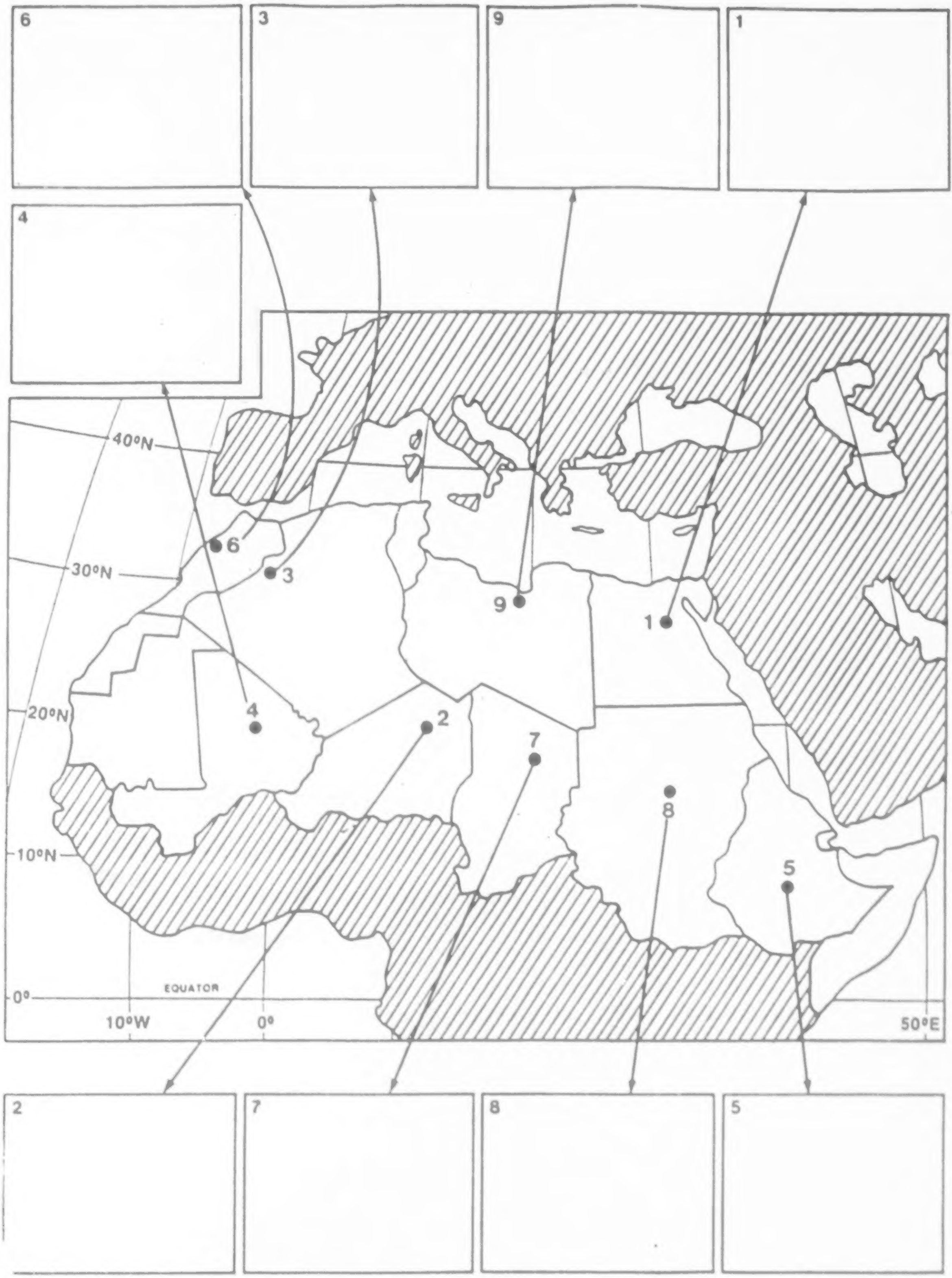
6
3
9
1
4
40°N
30°N
20°N
10°N
0°
EQUATOR
10°W
0°
50°E
6
3
9
1
4
2
7
8
5
2
7
8
5

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## Terms to Know

Desertification
Savanna
Rain forest
Famine
Nomad
Culture
Ethnic group
Nuclear family
Extended family
Lineage
Clan
Patrilineal
Matrilineal
Dowry
Sphere of influence
Dynasty
Colony
Cultural diffusion
Jihad
Caliph
Vizier
Protectorate
Mosques
Hegira
Nationalism
Imperialism
Direct rule
Indirect rule
National identity
Nationalism
Sharifat
Barakat
Qur'an
Sunnah
Zawayi
Maghreb
Hajj
Casablanca Bloc
Organization of African Unity (OAU)
radicals
nationalized
Sufi
National Liberation Front (FLN)
Mixed economy
Urbanization

## People to Know

Muhammad ibn Abdullah
Idris I
Idrs II
Abu Bakr
Almohads
Almoravids
Ibn Tumert
Mohammed V
Muammar al Qaddafi
Gamal Abdel Nassar
Anwar Sadat
St. Augustine
Hannibal
Athanasius
Arius
Abdullah ibn Ya Sin
Hassan II
Salahuddin
Mamluks
Berbers
Tuarags
Mu'awiyah
Mansa Musa
Naguib Mahfouz

## Places to Locate

Nile River
Sahara
Garama
Cyrene
Numidia
Carthage
Timbuktu
Fes
Casablanca
Marrakesh
Tangier
Tripoli
Algeria
Cairo
Mecca
Mali
Thebes
Kush
Napata
Nubia
Ethiopia
Aksum
Garama

## Early Civilizations North of the Sudan

| | |
|---|---|
| 5000 B.C. | Settled agriculture in Lower Nile Valley |
| 4000 B.C. | Agriculture in Upper Nile Valley |
| 2686–2181 B.C. | Old Kingdom in Egypt |
| 2040–1786 B.C. | Middle Kingdom in Egypt |
| | Conquest of Nubia begun |
| 1570–1090 B.C. | New Kingdom in Egypt |
| | Conquest of Nubia continued |
| 814 B.C. | Legendary founding of Carthage by Phoenicians |
| 751–671 B.C. | Egypt invaded and ruled by Kush |
| 525–332 B.C. | Egypt ruled by Persians |
| 400's B.C. | Trade centers flourishing along Red Sea coast and in northeastern Ethiopia |
| | Carthaginian trading posts flourishing in western Mediterranean |
| 305–31 B.C. | Egypt ruled by Ptolemies |
| 250 B.C.–A.D. 100's | Peak of Meroë greatness |
| 146 B.C. | Carthage destroyed by Rome in Third Punic War |
| 31 B.C.–A.D. 600's | Egypt under Roman rule |
| 350 | Christianity accepted by king of Aksum |
| 570 | Birth of Mohammed |
| 683 | North Africa ruled by Muslims |
| 968 | Fatimid dynasty established in Egypt |
| 1174 | Mamluk dynasty established in Egypt |
| 1000's–1100's | Almoravid rule in parts of North Africa and Spain |
| 1100's–1400's | Almohad rule in parts of North Africa and Spain |
| 1517 | Fall of Egypt to Ottoman Turks |

Name ______________________ Class ____________ Date ____________

**Classifying Information—North African Societies**

**CRITICAL THINKING**

Complete the chart below. Then, in the space provided, write the answers to the questions that follow. (*Note*: There may not be sufficient evidence to fill in all caegories for these societies.)

| Society | Dates | Political Development | Economic Activities | Cultural Achievements | Reasons For Decline |
|---|---|---|---|---|---|
| Kush | | | | | |
| Mauri | | | | | |
| Numidia | | | | | |
| Carthage | | | | | |
| Cyrene | | | | | |
| Cairo | | | | | |
| Fes | | | | | |

1. What seem to be the most important economic activities in the African kingdoms and city-states?

_______________________________________________

_______________________________________________

2. Why do you think our knowledge of some societies is incomplete?

_______________________________________________

_______________________________________________

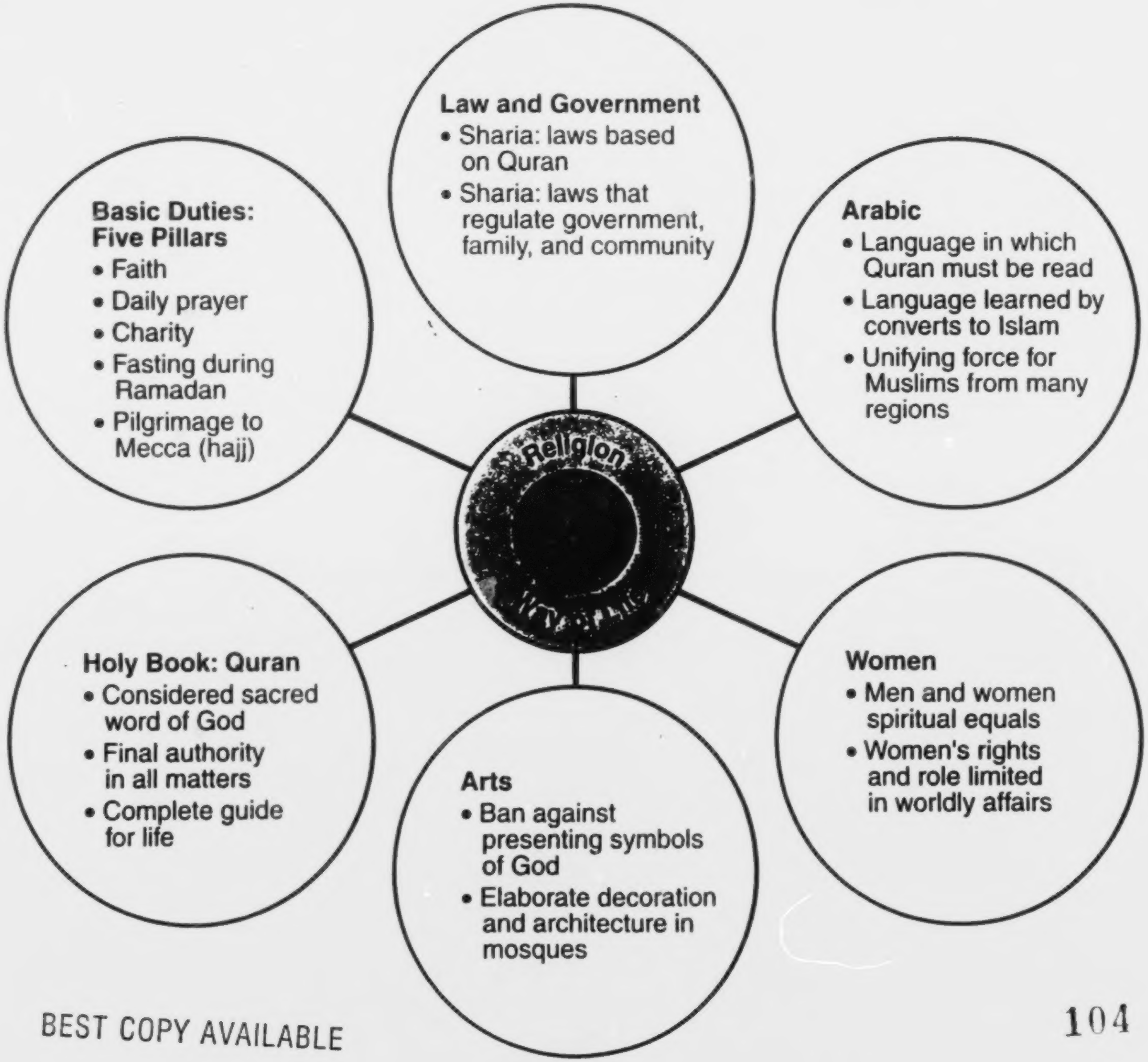
98

## History of Morocco: Chronology

| | |
|---|---|
| 570 CE | Birth of the Prophet Muhammad |
| 622: | Muslim Migration to Medina (year 1 of the Islamic calendar) |
| 632: | The Prophet Muhammad died |
| 705-740: | The Muslim conquest of the "Far West" (Maghrib), today's Morocco |
| *788-959* | **Idrisid** dynasty *(capitol: Fez)* |
| 806-808 | Founding of Fez |
| 857 | Qarawiyyin built |
| 1073-1147: | **Almoravid** dynasty *( capitol: Marrakesh)* |
| 1130-1276: | **Almohad** dynasty *(capitol: Marrakesh)* |
| 1258-1550: | **Marinid** dynasty *(capitol: Fez)* |
| 1509-1659: | **Sa'di** dynasty *(capitol: Marrakesh)* |
| 1631-present: | **Alawid** dynasty *(capitol: Meknes, Rabat after 1912)* |
| 1884: | Spain takes over the western Sahara |
| 1912: | French and Spanish protectorates over Morocco |
| 1921-1926: | Rif resistance against Spain |
| 1927: | Muhammad V proclaimed king |
| 1930: | the "Berber decree" in French Morocco and first nationalist demonstrations |
| 1943: | Istiqlal (independence) party founded |
| 1944: | Independence manifesto issued by the nationalist |
| 1953-1955: | Muhammad V is deposed and exiled by the French |
| 1956: | Morocco regains its independence |
| 1961: | Hassan II proclaimed king after the death of Muhammed V |
| 1965: | Riots in Casablanca, Ben Barka, socialist leader, assassinated in Paris. Parliament suspended |
| 1970: | The King restores limited parliamentary |
| 1971: | 1st. military attempted coup |
| 1972: | 2nd. military attempted coup |
| 1975: | "The Green March" into the former Spanish Sahara; the king gains in popularity |
| 1977: | Elections but the king continued to detain the main powers |
| 1997: | New elections resulting in a balkanized political map |
| 1998: | a coalition government led by socialist |

## Graphic Organizers, Transparency 11

### Islam: Religion and Way of Life



**Law and Government**
- Sharia: laws based on Quran
- Sharia: laws that regulate government, family, and community

**Arabic**
- Language in which Quran must be read
- Language learned by converts to Islam
- Unifying force for Muslims from many regions

**Women**
- Men and women spiritual equals
- Women's rights and role limited in worldly affairs

**Arts**
- Ban against presenting symbols of God
- Elaborate decoration and architecture in mosques

**Holy Book: Quran**
- Considered sacred word of God
- Final authority in all matters
- Complete guide for life

**Basic Duties: Five Pillars**
- Faith
- Daily prayer
- Charity
- Fasting during Ramadan
- Pilgrimage to Mecca (hajj)

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# *Eugene Delacroix* The Sultan of Morocco at Meknes

## Lesson Suggestions

**About the Transparency** This transparency shows a painting by Eugene Delacroix (1798–1863), who painted in the romantic style. During the eighteenth and early nineteenth centuries in Europe, there was a clash between artists who were romanticists and those who were classicists. Classicists were heavily influenced by the ancient Greeks and Romans and had a formal, cool approach to art. Romanticists, on the other hand, appealed to the emotions and the senses in their art, depicting dramatic scenes and exotic locales. Although the French painter Delacroix was strongly drawn to romanticism, painting emotional scenes of action and foreign historical subjects, his work also demonstrated a feel for classical drawing and carefully constructed compositions. Delacroix was moved to paint *The Sultan of Morocco at Meknes* some years after taking a trip to North Africa. There, he found himself amazed by the quality of light, the exotic locale, and the real-life drama he saw. After years of living a rather sophisticated Parisian life, painting scenes he could only imagine, he had found a new source of inspiration in the land and peoples of Africa. You may wish to use this transparency when discussing the period of European imperialism, specifically with regard to the way Europeans viewed the African continent.

1. **Writing to Learn** Have students imagine they are American artists living in the twentieth century. Bored with the artificiality of modern-day life, dissatisfied with their artistic progress, they dream of living in a far-off land where the way of life is more basic and people are freer with their emotions. Have students look through their texts and brainstorm examples of places they might want to live. Then have them write letters to friends or loved ones explaining their decision to leave, describing their hopes for a new way of life, and relating their hopes for how this life will affect their art.

   *Background* Students' letters should make specific references to the culture, land, and people they have chosen. Encourage them to choose traditional societies whose land and culture have remained unaffected by western mores and values. Encourage students to see the romance these cultures might have for an artist who feels restricted by the limitations of the society in which he or she lives.

2. **Cooperative Learning** Have groups of students use the library to look through some of the romantic art of the late eighteenth and early nineteenth centuries. Have them find other examples of artwork that was inspired by an artist's idealization of a particular land and culture. Ask each group to choose five works and present an oral report on the paintings and the artists who created them. Suggest that in each case they explain why the artist chose his or her subject.

   *Background* Students should note that European romantic artists idealized lands and cultures they thought to be less artificial and restrictive than their own. They sought to give their work more energy and vitality by using subjects that were unfamiliar to them. In their oral reports, students should try to obtain prints or duplications of the artwork they have chosen to discuss.

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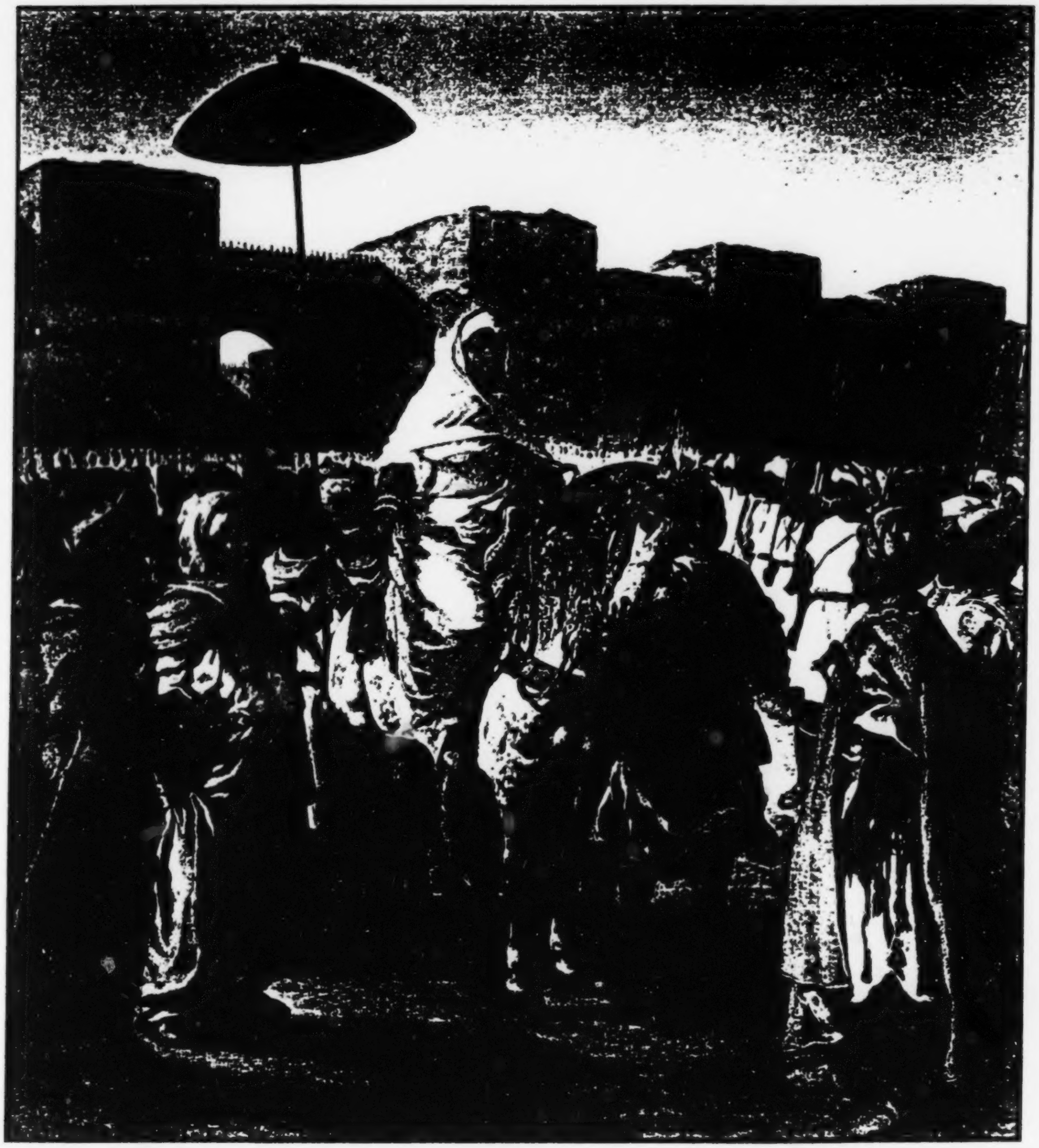

Eugene Delacroix
*The Sultan of Morocco at Meknes*
Giraudon/Art Resource

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## Using Primary Sources in History

I have selected various readings in African history which will enable you to study and to reflect upon the original words, thoughts, and feelings of people who made history. Selections are provided from a variety of writings, including primary and secondary sources, biographies, documents, commentaries, journals, literature, poetry, and folklore. As a historian, however, our most important sources are primary documents and we will focus on these.

As you read please note the historical and literary setting of the document. Also focus on the selection's major theme in preparation for reading and then answering the questions which will allow you to critically interpret the material.

## Using a Primary Source:
## The Sermon of Mulay Idriss

Ibn Ghalib narrates in his history that Imam Idriss-May Allah be content with him – upon the completion of the building of Fes attended the Friday prayer, ascended the mimbar and delivered a sermon, he then, at the end of his sermon, raised his hands [in prayer] and said:

**Almighty God, you know that I intend in the building of this city neither glory nor pride, renown nor stature. [You know that] my only intent was that you be worshipped and your book be recited therein; and that your laws, the prescriptions of the Shariah and the Sunnah of your Prophet – May the peace and blessings of God be upon him – be established within it, as long as the world shall last.**

**Almighty God, allow its residents and those around it to live in accordance with the good and aid them in its accomplishment, suffice them against the trials of their enemies and make bountiful their sustenance. Sheath among them the sword of tribulation, division and hypocrisy. Verily You alone are capable of all things.**

Whereupon the people said: Amen

**[Delivered 192 A.H./806-808 C.E.]**

1. What does this sermon tell us about the purpose of building Fes?

2. How will that affect the socio-economic, political, and cultural development of this city?

# Dynasties of Fes

| | | |
|---|---|---|
| **Idrissids** | **788** | Foundation of first monarchy by Idriss I |
| **788-948** | **806-808** | Foundation of Fes by Idriss II |
| | **857** | Construction of the two grand mosques of Fes: The Qarawiyine and al-Andalous |
| **Maghraoua** | **987-1067** | Construction of Bab-Ftouh and Bab al-Gissa, The main gates of the city. |
| **The Almoravids** | | New walls, unification of the two cities. |
| **1073-1146** | | Reorganization of the quarters |
| | | Redistribution of the canalization of water |
| **The Almohads** | | Enlargement of the city |
| **1130-1276** | | There were 785 mosques according to the chronicles |
| | | The Qarawiyine becomes an important Intellectual center (sufism, philosophy, translations,etc) |
| **The Merinids** | **1148** | Fes becomes the political capitol again |
| **1258-1471** | **1276** | The Administrative city of Fes al-jadid is built |
| | | Fes becomes the intellectual center of the Islamic world |
| | **1280-1358** | The madrasas are built;water clocks |
| | **1356** | Fes becomes a crossroads of civilization, a means |
| | **1310-1358** | of transmission of human knowledge between the East and the West |
| **Wattassids** | **1471** | Fes looses political influence |
| **1471-1554** | **1437** | The discovery of the tomb of Mulay Idris II |
| | | Urban growth is reduced |
| **Sa'adiyyine** | **1554-1603** | Capital of the North |
| | | Diplomatic center |
| | | The Qarawiyine is enlarged |
| | **1581-1585** | New neighborhoods are built and the walls and bastions reinforced |
| **The 'Alawis** | | Fes becomes the capital again for a long period |
| **1631 to today** | | |

| PERSIA | COUNTRY OR CITY<br>FES (MOROCCO) | COUNTRY OR CITY |
|---|---|---|
| Political | Constitutional monarchy; capital in 808C.E. Capital moved to Meknes then back from 1728;French occupation in 1912; Jews have their own courts; uses religious and civil laws; presently a constitutional monarchy | |
| Economic | Noted for its silk, woolen, and leather goods; tile= blue ceramic; famous for its hat that men wear (the Fez); uses red berry found only in Morocco; | |
| Religion | Sunni Muslim= 98%; no non-Muslims Allowed in mosques ; no Muslims allowed Allowed in Churches/Synagogues; city Founded for religious purposes; spiritual capital of the Maghreb | |
| Scientific | Water clock –1200's; | |
| Intellectual | Long tradition of learning; oldest mosque-University in the world—the Qarawiyine; Maimodes and others taught and researched Here; ibn Khaldun; mosque-university founded by a woman in 9th century | |
| Artistic | World famous for its tile, leathercraft and handcrafts, architecture, food & clothing; Gates, palaces, caravan stations, homes, Madresas, tombs, and masjids very ornate with tile, cedar carvings, & water fountains | |

## Evaluating a Civilization

**Historians use the acronym PERSIA as a tool to evaluate the most important aspects of a civilization. Complete the chart above by choosing another North African city from the same time period as medieval Fes.**

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# Cultural Diffusion

The ancient kingdoms of North Africa grew and developed in concert with each other. Each civilization borrowed or modifed a cultural element from a neighboring group of people, from those traded with, or had contact with through travel or trade. When a group of people borrows the languaged, religion, or the customs of another religion, that group of people exhibit evidence of cultural diffusion.

Have students complete the following exercises to understand the process of cultural diffusion:

1. Caravan trade routes connecting West African kingdoms with Cities in North Africa

2. The Travels of Ibn Battuta

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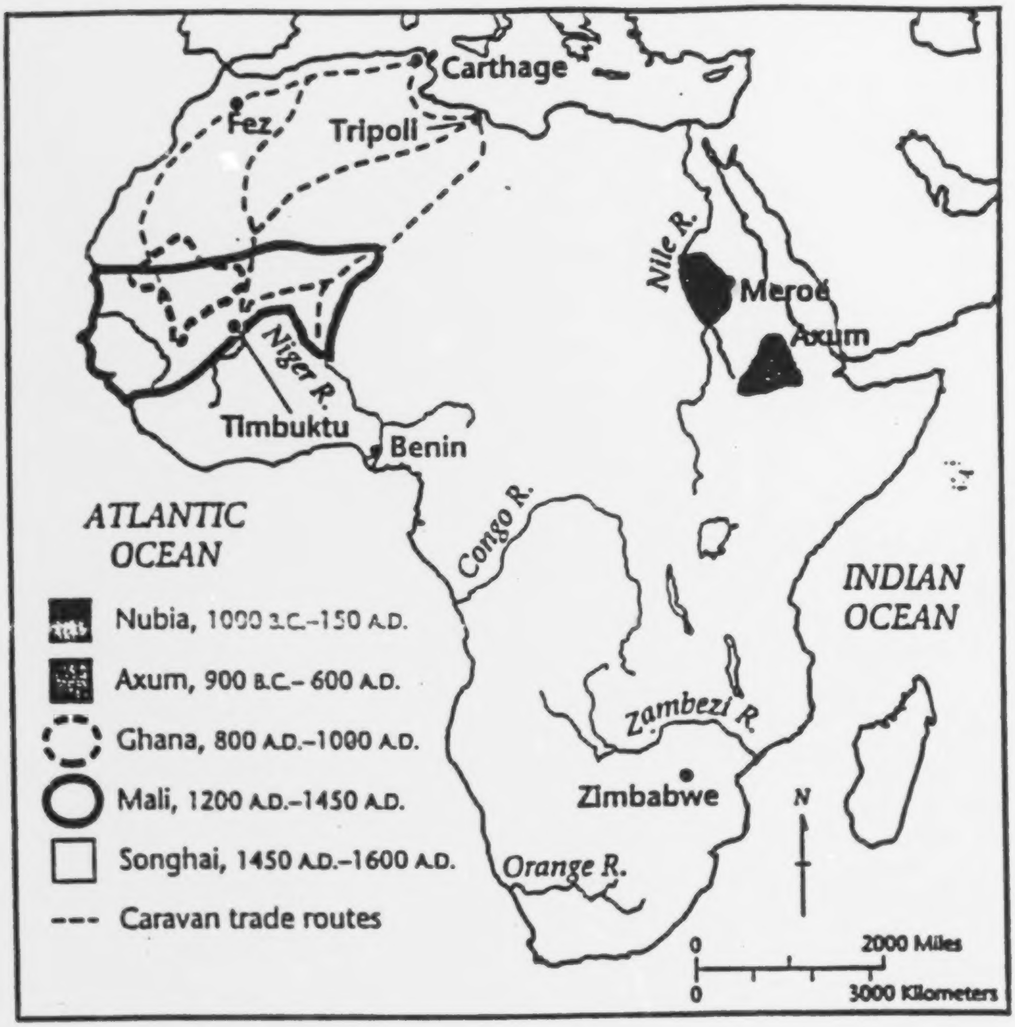
# Caravan trade routes connecting West African kingdom with cities in North Africa


Carthage
Fez
Tripoli
Nile R.
Meroë
Axum
Niger R.
Timbuktu
Benin
Congo R.
ATLANTIC OCEAN
INDIAN OCEAN
Zambezi R.
Zimbabwe
Orange R.
N
Nubia, 1000 B.C.–150 A.D.
Axum, 900 B.C.– 600 A.D.
Ghana, 800 A.D.–1000 A.D.
Mali, 1200 A.D.–1450 A.D.
Songhai, 1450 A.D.–1600 A.D.
Caravan trade routes
0
2000 Miles
0
3000 Kilometers

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Most of the contemporary accounts of medieval Africa were written by Arab Muslim travelers, many of them from North Africa. One of the most entertaining of these travel writers was Ibn Battuta, who in the mid-1300s visited both Mali and the trading states of East Africa. ◆ *As you read, think about what traveling was like in the Middle Ages. Then, on a separate sheet of paper, answer the questions that follow.*

## Ibn Battuta (1304–1368/69)

The writer whom we know as Ibn Battuta was one of the most widely traveled of all the Muslim writers of the Middle Ages, covering some 75,000 miles. He was born in 1304 into a Berber family in Tangier, in North Africa (modern Morocco). His full name was Muhammad ibn Abdullah ibn Battuta.

Ibn Battuta began traveling in his twenties, going to Egypt and Syria and living for a time in the Muslim holy cities of Mecca and Medina. By 1331 he was visiting Kilwa and Mombasa in East Africa. His report begins, "Then I set off by sea from the town of Mogadishu for the land of the Swahili and the town of Kilwa, which is in the land of the Zanj. . . . Kilwa is one of the most beautiful and well-constructed towns in the world. The roofs are built with mangrove poles. There is very much rain."

> ". . . was one of the most widely traveled of all the Muslim writers of the Middle Ages, covering some 75,000 miles."

Typically, Ibn Battuta's travel writings are full of fascinating details about people, their clothing and jewelry, the houses and gardens of the cities, and local customs. Traveling by small ship or by caravan through deserts and wild mountain country, Ibn Battuta traveled through much of Africa and around the Mediterranean. He then went eastward to India, Ceylon, and China. He served as a judge in the Delhi sultanate. Later he went to Spain, which was then part of the Muslim world.

Some twenty years after he visited East Africa, Ibn Battuta began a journey to the great empire of Mali in West Africa. Again, he made the journey by the difficult and dangerous caravan route across the western Sahara, which he described as "a desert haunted by demons." Making many long stopovers, he traveled on to the capital of Mali on the Niger River, where he met (and described) its sultan.

In his other travels, Ibn Battuta also managed to meet many of the other famous kings and conquerors of the time, including the khan of the Golden Horde. He left a colorful record of local peoples and customs throughout the Muslim world and beyond. In his late fifties he dictated his memoirs to Ibn Juzayy, who made a book of them.

Coming from the sophisticated Muslim culture of North Africa, Ibn Battuta was always aware and curious about the way people lived in the distant places he visited. His outlook makes him still entertaining to read today. Ibn Battuta died in Marrakesh, in North Africa.

### Questions to Think About

1. What was Ibn Battuta's background and birthplace?
2. What were some of the places that Ibn Battuta visited and described?
3. **Drawing Conclusions** From what you know about Ibn Battuta and his travels, do you think he would have been a good traveling companion? Why or why not?

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## PERIODS OF COLONIAL OCCUPATION 1 1462–1993

COLONIAL POWER

| COUNTRY | OCCUPATION * | INDEPENDENCE | Belgium | Britain | France | Germany | Italy | Netherlands | Portugal | Spain |
|---|---|---|---|---|---|---|---|---|---|---|
| Algeria[1] | 1850 | July 3, 1962 | | | ● | | | | | |
| Angola | 1576 | November 11, 1975 | | | | | | | ● | |
| Benin | 1885 | August 1, 1960 | | | ● | | | | | |
| Botswana | 1885 | September 30, 1966 | | ● | | | | | | |
| Burkina Faso | 1897 | August 5, 1960 | | | ● | | | | | |
| Burundi | 1890 | July 1, 1962 | ●[3] | | | ●[2] | | | | |
| Cameroon | 1884 | January 1, 1960 | | ●[5] | ●[5] | ●[4] | | | | |
| Cape Verde | 1462 | July 5, 1975 | | | | | | | ● | |
| Central African Republic | 1894 | August 13, 1960 | | | ● | | | | | |
| Chad | 1900 | August 11, 1960 | | | ● | | | | | |
| Comoros | 1843 | July 6, 1975 | | | ● | | | | | |
| Congo | 1885 | August 15, 1960 | | | ● | | | | | |
| Djibouti | 1884 | June 26, 1977 | | | ● | | | | | |
| Egypt[6] | 1798–1801; 1882 | February 28, 1922 | | ●[8] | ●[7] | | | | | |
| Equatorial Guinea | 1845 | October 12, 1968 | | | | | | | | ● |
| Eritrea | 1889 | May 3, 1993 | | ●[10] | | | ●[9] | | | |
| Ethiopia | 1936 | April 6, 1941 | | | | | ● | | | |
| Gabon | 1888 | August 17, 1960 | | | ● | | | | | |
| The Gambia | 1816 | February 18, 1965 | | ● | | | | | | |
| Ghana | 1872 | March 6, 1957 | | ● | | | | | | |
| Guinea | 1880 | October 2, 1958 | | | ● | | | | | |
| Guinea-Bissau | 1880 | September 23, 1973 | | | | | | | ● | |
| Ivory Coast | 1843 | August 7, 1960 | | | ● | | | | | |
| Kenya | 1885 | December 12, 1963 | | ● | | | | | | |
| Lesotho | 1868 | October 4, 1966 | | ● | | | | | | |
| Liberia[11] | | | | | | | | | | |
| Libya[12] | 1911 | December 24, 1951 | | | | | ● | | | |
| Madagascar | 1895 | June 26, 1960 | | | ● | | | | | |
| Malawi | 1891 | July 6, 1964 | | ● | | | | | | |
| Mali | 1890 | September 22, 1960 | | | ● | | | | | |
| Mauritania | 1904 | November 28, 1960 | | | ● | | | | | |
| Mauritius | 1715 | March 12, 1968 | | ●[14] | ●[13] | | | | | |
| Morocco (French) | 1912 | March 2, 1956 | | | ● | | | | | |
| Morocco (Spanish) | 1912 | April 7, 1956 | | | | | | | | ● |
| Mozambique | 1505 | June 25, 1975 | | | | | | | ● | |
| Namibia | 1884 | March 21, 1990 | | | | ●[15] | | | | |

[1] Under Ottoman rule 1519–1710

[2] 1890–1919

[3] 1919–1962

[4] 1884–1919

[5] Britain and France divided and ruled Cameroon 1919–1962

[6] Under Ottoman rule 1517–1798; 1801–1882

[7] 1798–1801

[8] 1882–1922

[9] 1889–1941

[10] 1941–1952 (ruled by Ethiopia 1952–1993)

[11] Liberia has been independent since its establishment in 1822

[12] Under Ottoman rule 1521–1714

[13] 1715–1810

[14] 1810–1968

[15] 1884–1919 (occupied by South Africa 1919–1990)

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* The years given for the beginning of colonial occupation of the modern-day nation-states are those by which a significant area of coastal and hinterland territory had been occupied by a colonial power. For example, though Portugal established a fort on what is now the Angolan coast as early as 1501, it did not begin to control the hinterland until 1576.

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## PERIODS OF COLONIAL OCCUPATION 2 1462–1993

| | | | COLONIAL POWER | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| COUNTRY | OCCUPATION * | INDEPENDENCE | Belgium | Britain | France | Germany | Italy | Netherlands | Portugal | Spain |
| Niger | 1896 | August 3, 1960 | | | ● | | | | | |
| Nigeria | 1880 | October 1, 1960 | | ● | | | | | | |
| Rwanda | 1890 | July 1, 1962 | ●[17] | | | ●[16] | | | | |
| São Tomé and Príncipe | 1493 | July 12, 1975 | | | | | | | ● | |
| Senegal | 1637 | August 20, 1960 | | | ● | | | | | |
| Seychelles | 1770 | June 29, 1976 | | ●[19] | ●[18] | | | | | |
| Sierra Leone | 1737 | April 27, 1961 | | ● | | | | | | |
| Somalia (British) | 1884 | July 1, 1960 | | ● | | | | | | |
| Somalia (Italian) | 1889 | July 1, 1960 | | | | | ● | | | |
| South Africa | 1652 | May 31, 1961 | | ●[21] | | | | ●[20] | | |
| Sudan | 1898 | January 1, 1956 | | ●[22] | | | | | | |
| Swaziland | 1894 | September 6, 1968 | | ●[23] | | | | | | |
| Tanzania (Tanganyika) | 1885 | December 9, 1961 | | ●[25] | | ●[24] | | | | |
| Tanzania (Zanzibar) | 1890 | December 10, 1963 | | ● | | | | | | |
| Togo | 1884 | April 27, 1960 | | | ●[27] | ●[26] | | | | |
| Tunisia[28] | 1881 | March 20, 1956 | | | ● | | | | | |
| Uganda | 1885 | October 9, 1962 | | ● | | | | | | |
| Zaïre | 1876 | June 30, 1960 | ● | | | | | | | |
| Zambia | 1890 | October 24, 1964 | | ● | | | | | | |
| Zimbabwe | 1890 | April 18, 1980 | | ● | | | | | | |

[16] 1890–1919
[17] 1919–1962
[18] 1770–1810
[19] 1810–1976
[20] 1652–1795; 1803–1806
[21] 1795–1803; 1806–1961
[22] An Anglo-Egyptian condominium
[23] Administered by Boer Republic of Transvaal 1894–1902
[24] 1885–1919
[25] 1919–1961 1894–1902
[26] 1884–1919
[27] 1919–1960
[28] Under Ottoman rule 1574–1705

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* The years given for the beginning of colonial occupation of the modern-day nation-states are those by which a significant area of coastal and hinterland territory had been occupied by a colonial power. For example, though Portugal established a fort on what is now the Angolan coast as early as 1501, it did not begin to control the hinterland until 1576.

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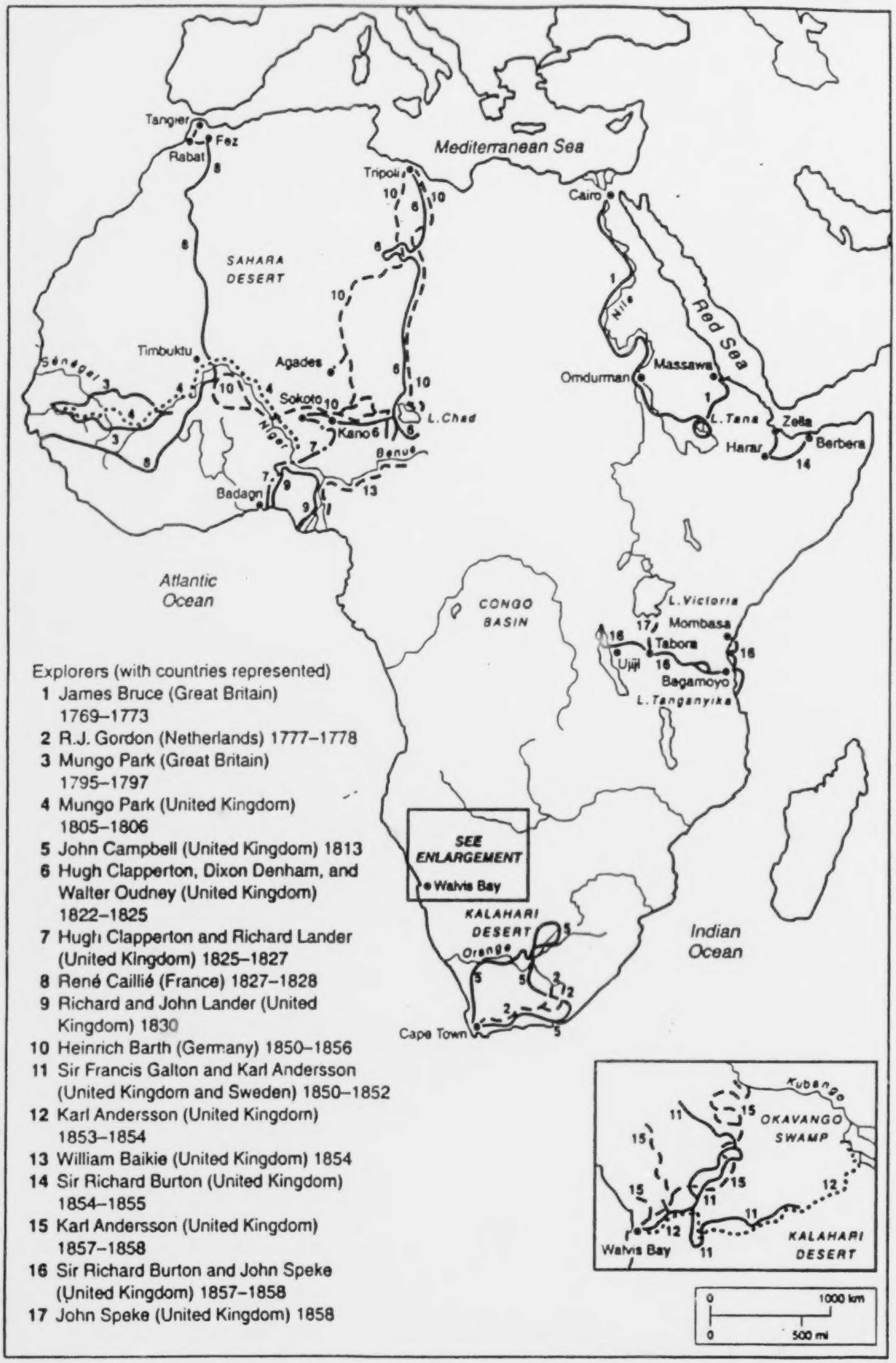
## EXPLORERS AND ROUTES 1 1769–1858


Mediterranean Sea
Tangier
Fez
Rabat
Tripoli
Cairo
SAHARA DESERT
Timbuktu
Sénégal
Agades
Sokoto
Kano
L. Chad
Niger
Benue
Badagri
Nile
Red Sea
Omdurman
Massawa
L. Tana
Zeila
Harar
Berbera
Atlantic Ocean
CONGO BASIN
L. Victoria
Mombasa
Tabora
Ujiji
Bagamoyo
L. Tanganyika
SEE ENLARGEMENT
Walvis Bay
KALAHARI DESERT
Orange
Cape Town
Indian Ocean
Kubango
OKAVANGO SWAMP
KALAHARI DESERT
0
1000 km
500 mi

Explorers (with countries represented)
1 James Bruce (Great Britain) 1769–1773
2 R.J. Gordon (Netherlands) 1777–1778
3 Mungo Park (Great Britain) 1795–1797
4 Mungo Park (United Kingdom) 1805–1806
5 John Campbell (United Kingdom) 1813
6 Hugh Clapperton, Dixon Denham, and Walter Oudney (United Kingdom) 1822–1825
7 Hugh Clapperton and Richard Lander (United Kingdom) 1825–1827
8 René Caillié (France) 1827–1828
9 Richard and John Lander (United Kingdom) 1830
10 Heinrich Barth (Germany) 1850–1856
11 Sir Francis Galton and Karl Andersson (United Kingdom and Sweden) 1850–1852
12 Karl Andersson (United Kingdom) 1853–1854
13 William Baikie (United Kingdom) 1854
14 Sir Richard Burton (United Kingdom) 1854–1855
15 Karl Andersson (United Kingdom) 1857–1858
16 Sir Richard Burton and John Speke (United Kingdom) 1857–1858
17 John Speke (United Kingdom) 1858

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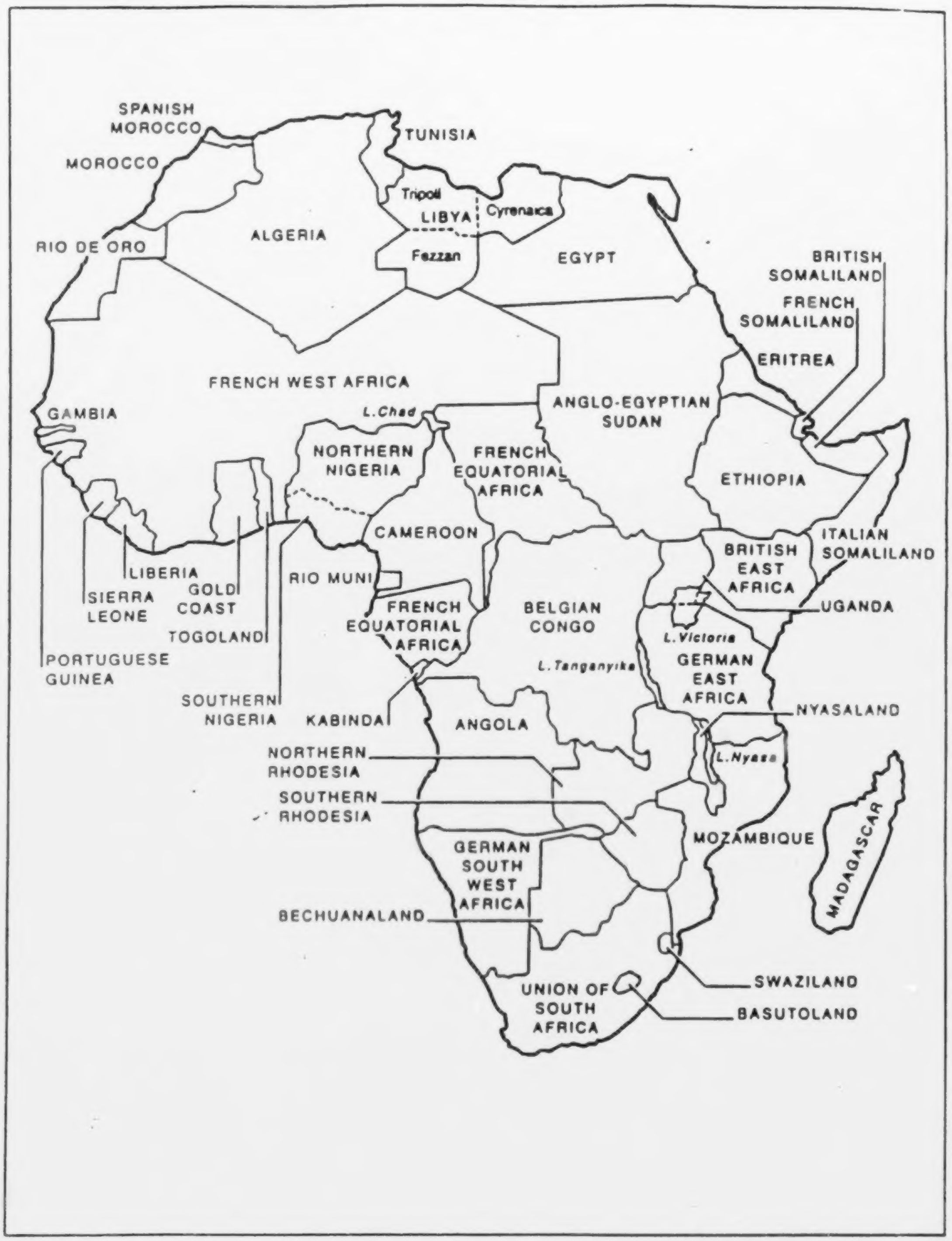
## COLONIAL BORDERS 1914


SPANISH MOROCCO
TUNISIA
MOROCCO
Tripoli
LIBYA
Cyrenaica
RIO DE ORO
ALGERIA
Fezzan
EGYPT
BRITISH SOMALILAND
FRENCH SOMALILAND
ERITREA
FRENCH WEST AFRICA
GAMBIA
L. Chad
ANGLO-EGYPTIAN SUDAN
NORTHERN NIGERIA
FRENCH EQUATORIAL AFRICA
ETHIOPIA
CAMEROON
ITALIAN SOMALILAND
LIBERIA
BRITISH EAST AFRICA
RIO MUNI
SIERRA LEONE
GOLD COAST
FRENCH EQUATORIAL AFRICA
BELGIAN CONGO
UGANDA
TOGOLAND
L. Victoria
GERMAN EAST AFRICA
PORTUGUESE GUINEA
L. Tanganyika
SOUTHERN NIGERIA
KABINDA
ANGOLA
NYASALAND
L. Nyasa
NORTHERN RHODESIA
SOUTHERN RHODESIA
MOZAMBIQUE
MADAGASCAR
GERMAN SOUTH WEST AFRICA
BECHUANALAND
SWAZILAND
UNION OF SOUTH AFRICA
BASUTOLAND

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## Parallels Through Time

### Past

France conquered Algeria, in North Africa , in the 1830s. By the 1950s, more than a million French colonists lived in Algeria. The French dominated the economy and granted Algerians few political rights. After a bloody war for independence, most French settlers left Algeria.

### Present

Since World War II, several million Algerians and Moroccans have crossed the Mediterranean to live in France. Although the newcomers speak French, they have held on to their Islamic faith and North African customs. Many have found it difficult to integrate themselves into the mainstream of French life and these children of Algerian-born parents live outside Paris.

### Patterns of Migration

Migration has taken place throughout human history. Beginning in the 1500s, European colonists settled in the Americas, Africa, and Asia . Recently, the flow has reversed as West Indians, Africans, and Asians moved to Europe. But while European colonist enjoyed many privileges, newcomers to Europe often face discrimination and hardship.

### Linking Past and Present

Why did Europeans set up colonies in Africa, the Americas, and Asia? Why do you think people from former colonies have moved to Europe?

**Source: World History: Connections Today**
**Prentice Hall**

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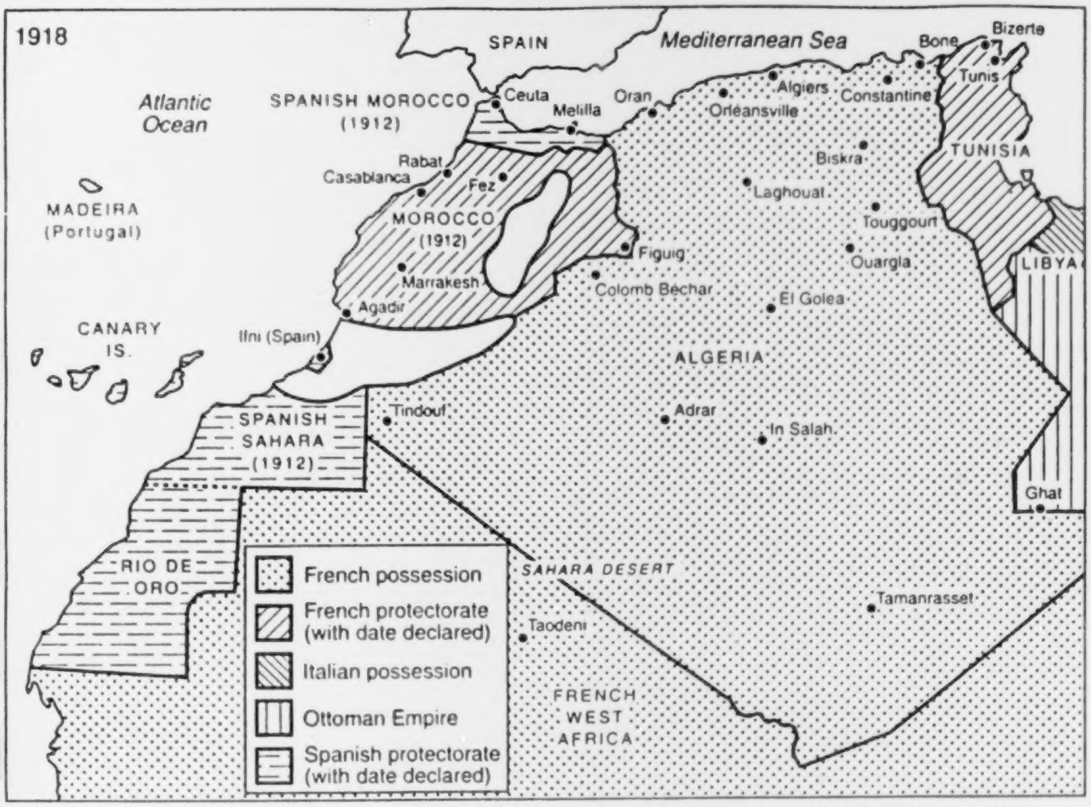
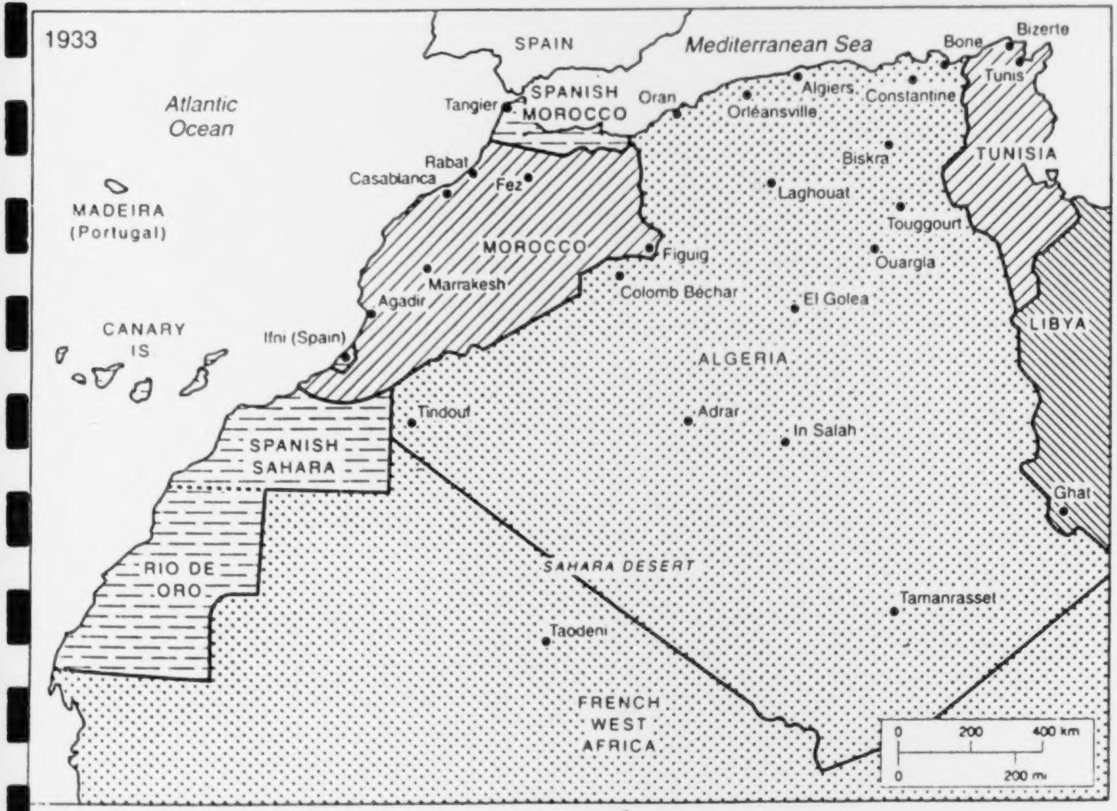
# COLONIAL EXPANSION IN NORTHWEST AFRICA 3 1918–1933


1918
SPAIN
Mediterranean Sea
Atlantic Ocean
SPANISH MOROCCO (1912)
Ceuta
Melilla
Oran
Algiers
Orléansville
Bone
Bizerte
Tunis
Constantine
TUNISIA
Rabat
Casablanca
Fez
MOROCCO (1912)
Marrakesh
Agadir
Figuig
Colomb Béchar
Biskra
Laghouat
Touggourt
Ouargla
El Golea
LIBYA
MADEIRA (Portugal)
CANARY IS.
Ifni (Spain)
ALGERIA
SPANISH SAHARA (1912)
Tindouf
Adrar
In Salah
Ghat
RIO DE ORO
SAHARA DESERT
Tamanrasset
Taodeni
FRENCH WEST AFRICA
French possession
French protectorate (with date declared)
Italian possession
Ottoman Empire
Spanish protectorate (with date declared)


1933
SPAIN
Mediterranean Sea
Atlantic Ocean
Tangier
SPANISH MOROCCO
Oran
Algiers
Orléansville
Bone
Bizerte
Tunis
Constantine
TUNISIA
Rabat
Casablanca
Fez
MOROCCO
Marrakesh
Agadir
Figuig
Colomb Béchar
Biskra
Laghouat
Touggourt
Ouargla
El Golea
LIBYA
MADEIRA (Portugal)
CANARY IS.
Ifni (Spain)
ALGERIA
Tindouf
Adrar
In Salah
Ghat
SPANISH SAHARA
RIO DE ORO
SAHARA DESERT
Tamanrasset
Taodeni
FRENCH WEST AFRICA
0
200
400 km
0
200 mi

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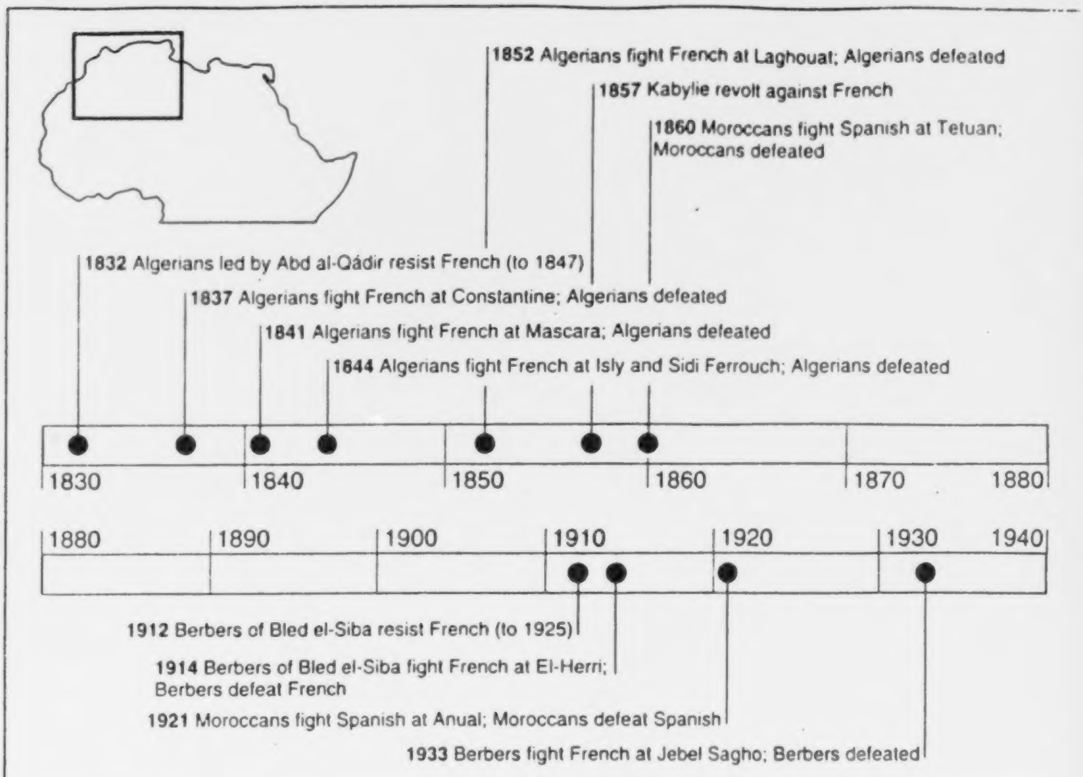
## NORTHWEST AFRICAN RESISTANCE TO EUROPEAN OCCUPATION 1830–1933



**1832** Algerians led by Abd al-Qâdir resist French (to 1847)

**1837** Algerians fight French at Constantine; Algerians defeated

**1841** Algerians fight French at Mascara; Algerians defeated

**1844** Algerians fight French at Isly and Sidi Ferrouch; Algerians defeated

**1852** Algerians fight French at Laghouat; Algerians defeated

**1857** Kabylie revolt against French

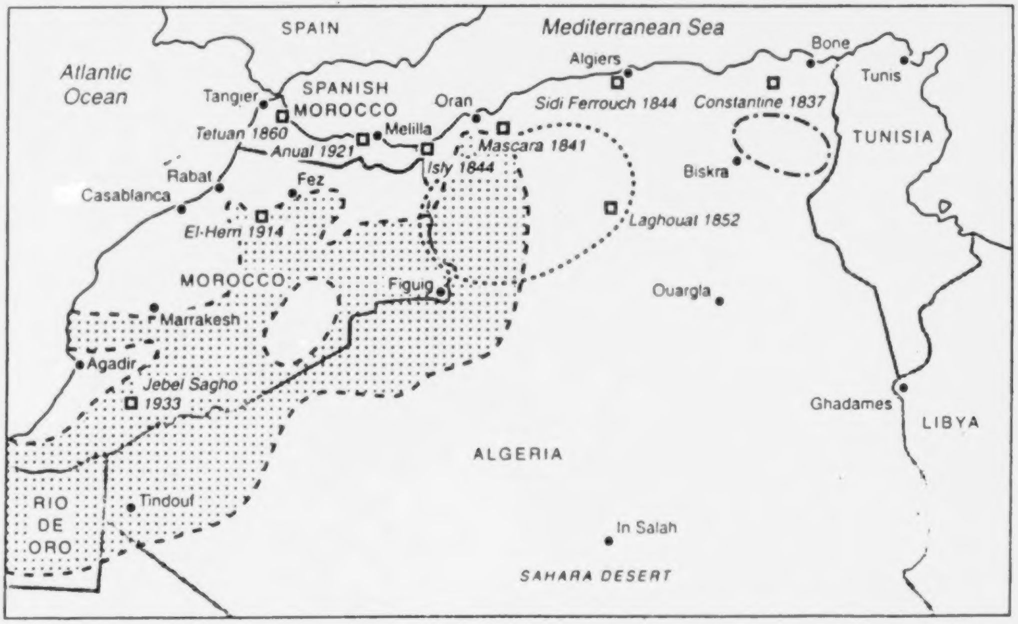
**1860** Moroccans fight Spanish at Tetuan; Moroccans defeated

**1912** Berbers of Bled el-Siba resist French (to 1925)

**1914** Berbers of Bled el-Siba fight French at El-Herri; Berbers defeat French

**1921** Moroccans fight Spanish at Anual; Moroccans defeat Spanish

**1933** Berbers fight French at Jebel Sagho; Berbers defeated


SPAIN
Mediterranean Sea
Atlantic Ocean
Tangier
SPANISH MOROCCO
Tetuan 1860
Melilla
Anual 1921
Oran
Algiers
Sidi Ferrouch 1844
Bone
Tunis
Constantine 1837
TUNISIA
Biskra
Mascara 1841
Isly 1844
Rabat
Casablanca
Fez
El-Herri 1914
Laghouat 1852
MOROCCO
Figuig
Ouargla
Marrakesh
Agadir
Jebel Sagho 1933
Ghadames
LIBYA
ALGERIA
RIO DE ORO
Tindouf
In Salah
SAHARA DESERT

—— Colonial borders 1933

*Isly 1844* ▫ Site of major battle

······ Boundary of area of resistance led by Abd al-Qadir 1834–1857

▨ Bled el-Siba, an area that was only very loosely controlled by the Moroccan ruler

–·–· Boundary of area of Kabylie revolts 1857

0 200 400 km
0 100

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120

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## Analyzing a Quote

"Many politicians lay it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool in the old story who resolved not to go into the water until he had learned to swim."

–Lord Macaulay

(Explain the meaning of Macaulay's words and explain how they pertain to the experience of a North African nation that was once a European colony or protectorate.)

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# Ruler for a Day

The end of colonialism brought many social and political changes to the people of North Africa. Monarchs who once wielded absolute power were now almost powerless or completely replaced. Sometimes the new rulers brought benefits to the societies they ruled, but often at the expense or hardships to some groups.

Have students choose different countries in North Africa. Then they can work in 4 or 5 groups to investigate and select the ruler they feel was the most influential to his or her time period and country. Groups should take into consideration how the ruler treated the common people and affected religious beliefs.

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# Cooperative Learning Activity

## RULER FOR A DAY:

**Complete the following worksheet as you discuss the actions, policies, and personal objectives of a monarch and a president. Use the information to decide who has been most beneficial to their country.**

| Rulers to be Considered | | |
|---|---|---|
| | **Mohammed V** | **Gamal Abdel Nassar** |
| **Political Achievements** | | |
| **Religious Policy** | | |
| **Military successes or failures** | | |
| **Domestic Policy** | | |
| **Foreign Policy** | | |
| **Innovations during the Ruler's reign** | | |
| **State of the empire after the Ruler's reign** | | |

**Choice of Ruler for a Day award:** ______________________

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## The Roots of War

In the 1950s, many Algerians became increasingly active in movements for independence. Under French rule, Muslims faced a great deal of discrimination. European settlers, most of whom were French, owned and operated large farms, businesses, and industries. Meanwhile, most Algerian Muslims labored on tiny plots of land and were hired by Europeans to fill only the most menial jobs. Although Muslims had been granted equality under the law, they were prevented from taking an active role in government.

Under these unfair conditions, it was inevitable that resentment would build. With France unwilling to grant independence, Muslims and other Algerians rose in revolution.

**********************

Choose an African country and write an essay on its independence movement. Also consider what political similarities did your chosen country have with the liberated nations of Morocco, Egypt, Algeria, or another North African country in their routes to freedom? How did Africa's colonial heritage affect the more than 50 new African nations that were born after World War II?

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## Unit Essay Questions:

1. At times in world history, religion has been the driving force in a people's or nation's expansion. What role did religion play in the expansion of Egypt? How did it affect Islamic rule?
2. What part did trade play in the rise and expansion of Marrakesh and Fes?
3. Why was the trans-Saharan trade important to North and West Africa over the centuries?
4. How did the French attitude towards it colonies contrast with the British colonial attitude?
5. Why did a common French culture fail to ensure close ties among the former French colonies?
6. What were the major positions of the members of the Casablanca Bloc?
7. How did each of the following gain its independence? A. Morocco b. Egypt c. Sudan
8. What factors in the way Europeans treated their colonies might have prompted the Casablanca Bloc to take the position it did?
9. What are the central moral and religious teachings of Islam and how did it affect the culture of North Africa?
10. What artistic and literary tradition flourished in North Africa from medieval times to the present?
11. How can developing nations achieve their full potential while preserving their traditons?

**Research Question:**

Garama, in modern Libya, was an important outose for the trans-Saharan trade. Today it it is a deserted site with a few ruins. Do research to identify similar caravan sites along the trans-Saharan trade routes and report on whether the sites are still inhabited, by whom, and what economic activity is carried on. If they are deserted, explain why.

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## Supplemental Reading List

1. The Africans:A Triple Heritage by Ali Mazrui
2. The Lost Cities of Africa by Basil Davidson
3. Introduction to the study of African Classical Civilizations by Runoko Rashidi
4. The World and Africa by W.E.B. DuBois
5. Introduction to African Civilizations by John G. Jackson
6. The African Origin of Civilization:Myth or Reality by Cheikh Anta Diop
7. Golden Age of the Moors by Ivan Van Sertima
8. From Slavery to Freedom:A History of Black Americans by John Hope Franklin
9. Fes by Titus Burkhardt
10. Black Athena by Martin Bernal
11. Things Fall Apart by Chinua Achebe
12. Christianity, Islam and the African Race by E.W. Blyden
13. Children of Gebelawi by N. Mahfouz
14. African Religions and Philosophy by J.S. Mbiti

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## Videos

1) The Africans:A Triple Heritage (series)
2) Nature of a Continent
3) Baka:People of the Forest
4) Roots
5) The Message
6) The Door to the Sky is Open
7) The Drop

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**PARTICIPANT CURRICULUM PROJECT**

# MOROCCO: OUT OF THIS WORLD

**Lurana Amis**
**Horace Mann School**
**231 West 246th Street**
**Bronx, NY 10471, USA.**

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# Morocco: Out of This World

As some of you already know, I was lucky enough to be chosen as one of sixteen members of the 1998 Fulbright-Hays Summer Seminar in Morocco. We spent six weeks in various places in the country investigating the seminar's central focus: Moroccan Civil Society: Historical Traditions and Contemporary Challenges. To this end, we heard dozens of lectures on subjects including Islam and the history of Morocco, Sufism , the specific identity and role of North Africa, traditions of diversity and tolerance in Morocco, problems and characteristics of the Medinas, Islamic charitable foundations (waqfs), craft activity and techniques, economic challenges, the upcoming Western Treaty of 2010 linking Morocco's economy to Europe's, linguistic history, government structures, micro-credit programs and the young entrepreneur project, Koranic schools, variety and realities of the Moroccan educational system , problems of the extremely poor and street children, Morocco as portrayed by foreigners, the history and present life of the Moroccan Jewish population, and much, much more.

Needless to say we worked hard: days were sometimes ten to fourteen hours long, that is, one to three lectures, brief breaks for food and (always) mint tea, and tours of modern and historic sites as well as numerous social occasions.

What did we do and see? Medersa (Islamic schools), mosques (all but one from the outside only by Moroccan law!), palace restaurants, medinas with crowded cobblestoned streets, indescribably complex smells, shouting and beckoning merchants, and the frequent shouts of " Balak"- the translation of which is " WATCH OUT! " In the medina, it signaled: "Heavily-loaded and fast-moving [donkey] coming through! " We took in a Fantasia, a daredevil, riding show cum extravaganza where I rode a camel- albeit briefly), a Rif mountain ATM-less town, craft ensembles, lunch and talk with Berber farmers, beaches and cascades, and shopping! Did we shop? Oh yes! Silver, baskets, djellabas, pottery, leather goods, tapes, minerals, books, spices, birdcages, carpets -- you name it, we bought it -- and wanted more room in our bags to bring it ( and more !) home! What else was great? Food! Fresh juices (almond, avocado, mango, strawberry, for starters), yummy ice cream, really fresh vegetables and fruits, stews, tempting pastries. The food, from couscous to tajines , from mechoui (roast lamb) to bastilla (a complex pigeon pie) ... well, the food was simply scrumptious if overly abundant. I myself took to skipping at least one meal a day just to survive intact!

Needless to say, we saw endless examples of Moroccan crafts. Crafts provide one-third of Morocco's economy; traditions are cherished and encouraged by His Majesty and the government. These traditions are extremely rich in metal work including jewelry, tiles (zelige) , wood carving, leather goods, folk dolls, basketry, costumes, rugs, embroidery, etc. Indeed, it is impossible to give you an idea of all that is available and at very advantageous prices. The main problem is resisting temptation, something the writer has never excelled in!

The architectural range is spectacular. Most of the beauty of the buildings is in the interior design. Traditional Moroccan decor includes, often in each room, elaborate tile work, carved stucco and complex wood carvings of cedar); designs are often painted. Homes and palaces alike are centered around open courtyards.. Mosques are closed to non-Moslems since the French Protectorate and must be enjoyed from the outside, although it is possible to visit a magnificent new one in Casablanca built by His Majesty King Hassan II. Decoration in homes and public buildings is almost entirely geometric or calligraphic because of Islamic prohibition of representation of the human form.

What did I most enjoy and appreciate? First, French. I was the only fluent speaker in the group and was, therefore, in demand by others, Moroccan and American, as a translator, I was also less apt to feel lost when on my own! Second, our week of "survival" Moroccan Arabic lessons; these were very demanding but even a few words and phrases produced smiles (or, frequently, laughter!). Third, my homestay with two university professors, now my true friends and adopted family. I've never known such complete hospitality; I hope (expect!) to return to Fès to see them early and often. Fourth, finally, Morocco itself and Moroccans. I did not expect to learn to love a country and its people on one too short trip. But I did: as all Moroccans say to Americans: " But that is natural! We were the first country to recognize yours after your independence! And besides, we are your closest neighbors across the Atlantic. " They say it and mean it, with open hearts, great tolerance, and warm welcome.

My advice? To all: GO TO MOROCCO! You will like it. I promise. Yes, it's different from going to Paris or Madrid or London, but it's worth the stretch. My trip altered my vision of myself and the world and so will yours. I count myself lucky for the opportunities offered by the Fulbright-Hays program+the friendship of all I met in Morocco. Come see and talk, if you're thinking of going!

I shall be teaching a course on Morocco (in French) in the advanced French Language course during the second trimester, as well as shorter units in my other classes. I'll also hope to share slides, photos, tapes and books with any and all interested folk, so do stop by room 22T!

A special message to colleagues!! Check out the availabilities of summer programs (NEH, as well as Fulbright-Hays, etc.). It's a fine way to open new doors and renew yourself. I try to have information on available programs , as do Bernice Hauser and others, so don't hesitate to be in touch.

Finally, I would be remiss not to thank those at Horace Mann who encouraged and supported me practically and personally from start to finish. They contributed in making my trip both possible and more enjoyable. I owe special thanks to Larry Weiss, who encouraged me unstintingly and without whom I'd not have dared to undertake and follow through on my Moroccan odyssey; Ginny Nordstrom, who encouraged me to collect books and tapes for our Library; and to all who listened and believed. Shukran (thank you) and maa saalehma (good bye), one and all!

Lurana Amis

# TEACHING MOROCCO

As a direct result of my participation in the 1998 Fulbright- Hays summer seminar on Moroccan Civil Society: Historical Traditions and Contemporary Challenges. I have undertaken, with the support of my school, to teach a unit on Morocco during the second trimester of this year. The class, which will be composed of eleventh and twelfth graders, is part of our French offerings and will be open to advanced students of the language. I also plan to do shorter (two to three week) units in other classes using a selection of some of the easier of the same materials.

With this in mind, I am already selecting and preparing reading material adapted from a variety of sources obtained in Morocco or in the US. The readings will be supplemented by questions to be answered in written and oral form as homework and/or in-class assignments.

For my Seminar Project, I have, therefore, decided to submit a preliminary outline of what I will be covering accompanied by additional sample pages of reading and questions. The course will be multi-dimensional and multidisciplinary, in the interest of eliciting student enthusiasm to match my own and of giving a flavor of the varied experiences the Kingdom offers its visitors.

I include a translation of the outline into English as well as the original in French, but the samples will be in French only as that is the language in which the class will be taught.

In planning and preparing material, I have been aided by my research assistant, David Gliklich, currently a fine 12th grade student at HM. His work has greatly facilitated my task even as his companionship and talent contribute to the ease and pleasure of the undertaking.

If other teachers are interested in contacting me about the course and its outcome, do not hesitate to write me.

Lurana Trend Amis

Horace Mann School
231 west 246 street
Bronx NY, 104371

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# LE MAROC

I. Une introduction au Royaume

A. La Géographie

1. La Méseta
2. Le Bassin du Sabou
3. Les Montagnes
4. Le Maroc Oriental
5. Le Sahara Mériodional Marocain

B. Le climat

1. Les eaux
2. La végetation

C. La vie économique

1. La population
2. Les nomades
3. Les sédentaires
4. Les citadins
5. L'agriculture
6. Les produits
7. Les méthodes
8. L'industrie
9. La richesse minérale
10. L'énergie
11. L'industrie textile
12. L'industrie alimentaire
13. La metallurgie
14. Autres activites économiques
15. La pêche
16. La forêt
17. Le tourisme
18. L'artisanat

D. L'avenir du Maroc

1. Les problèmes à résoudre
2. Le défi de 2100
3. Une société en mutation
4. Les avantages qu'a le Maroc face à l'avenir
5. La situation géographique
6. Les traditions multiculturelles du Maroc

II. L'Histoire du Maroc du préhistorique au présent

A. Les premiers habitants 3000 av. JC

1. Ethiopéens
2. Byzantins
3. Les juifs 6-ème siècle
4. Les arabes et l'Islam 682
5. Les Français 1912

B. Les dynasties marocaines

1. Les Idrissides 789-1147
2. Les Almoravides 1062-1147
3. Les Almohades 1147-1269
4. Les Mérinides 1269-1465
5. Les Alaouites 1631-present
6. Le Protectorat 1912-1956
7. L'Indépendance 1956-present

III. Maroc au vingtième siècle

A. Caractéristiques

1. Le Protectorat 1912-1956
2. La lutte pour l'indépendance
3. L'indépendance sous Mohammed V

B. Sa Majesté Hassan II

1. Biographie
2. Accomplissements

C. La constitution actuelle du Royaume

1. Déscription du gouvernement
2. Rôle du roi -- ses pouvoirs
3. Le Parlement
4. Les Ministres
5. Les Divisions adminstratives

IV. L'Art du Maroc

A. L'Antiquité

1. L'Art berbère
2. L'Art romain
3. l'Art juif et hispano-mauresque

a. l'architecture
i. caractéristiques
ii. éléments

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b. les monuments
i. la mosquée
ii. les medersas
iii. les koubbas
iv. l'art militaire (murs, portes, casbahs...)
v. l'art civil (palais, jardins, [riad] maisons privées, médinas)

c. la décoration
i. les éléments
ii. la géometrie
iii. les arabèsques
iv. la végétation
v. la calligraphie (coufique, cursif)

d. les matériaux
  i.brique
  ii. pierre
  iii. mosaïque émaillée
    zeliges
    céramique excisée (champlevée)
  iv. le stuc
  v. le bois
  vi. les grilles en métal, en bois

V. Le Maroc des étrangers

A. L'orientalisme

B. Dessin et peinture
  1. Delacroix 1832 - Carnets
  2. Fortuny - toiles
  3. Sargent 1911,13
  4. Dufy

C. Lettres et voyages
  1. Nerval
  2. Flaubert
  3. Gide
  4. Colette

VI. L'artisanat

A. Organisation gouvernementale. Le rôle de Sa Majesté
B. Catégories
  1. tapis
    a. caractéristiques
    b. variété
    c. matériaux
    d. d'autres étoffes

  2. la broderie
  3. la céramique
    a. berbère

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b. citadin

4. le travail du métal
   a. ferronerie
   b. dinanderie
   c.. bijoux
      i. citadins
      ii. berbères

d. les armes
5. le cuir- la maroquinerie
6. le bois
7. la vannerie

VII. La vie quotidienne marocaine

A . Caractéristiques
B. L'islamisation
C. Mahomet -- 570

1. L'Hégire-- 622
2. Le Coran
   a) le sunne
   b) les cinq prières
   c) le culte
   d) les rites
   e) le Ramadan
   f) Le Calendrier Musulman
   g). Les fêtes religieuses

D. La lettre et l'esprit de l'Islam

VIII L'Ecriture

A. Caractéristiques
B Catégories

IX Les langues

A. Berbères

B. L'arabe dialectal
C. L'arabe classique
D. Les langues européenes

X. La vie quotidienne

A. les villes

1. médina
2. souk
3. maison
4. ville moderne

B. la campagne

1. l'habitat-variété
2. le transport
3. les marchés

C. la famille

1. les fêtes
2. la nourriture
3. les mondes femelles et les mâles
4. le monde privé et le monde publique

XI. le vêtement et la parure

A. variété

1. hommes
2. femmes

B. le henne, le khôl, le tatouage
C. les bijoux
D. évolution et changement

XII. musique

A. la musique andalouse
B. la poésie chantée (le malhoun)
C. la musique berbère
D. la nouvelle génération

XIII. la danse

A. variété
B. le noussa
C. les acrobates

# Morocco

I. An Introduction to the Kingdom

A. Geography

1. The Meseta
2. The Sabou basin
3. The Mountains
4. Western Morocco
5. Southern Morocco - the Sahara

B. The Climate

1. Water
2. Vegtation

C. Economic Life

1. Population
2. Nomads
3. Sedentary Peoples
4. City Dwellers
5. Agriculture
6. Products
7. Methods
8. Industry
9. Mineral resources
10. Energy
11. Textile industry
12. Food industry
13. Metal industry
14. Other economic activities
15. Fishing
16. Forests
17. Tourism
18. Craft work

D The future of Morocco

1. Problems to be solved
2. The challenge of 2100
3. A changing society

    4. Advantages of Morocco facing the future
    5. Geographic situation
    6. Multicultural traditions of Morocco

II. The History of Morocco from prehistoric times to the present

  A. The first inhabitants 3000 B.C.

    1. Ethiopians
    2. Byzantines
    3. Jews - 6th century
    4. Arabs and Islam 682
    5. French 1912

  B. Moroccan dynasties

    1. The Idrissides 789 - 1147
    2. The Almoravides 1062 - 1147
    3. The Almohades 1147 - 1269
    4. The Merinides 1269 - 1465
    5. The Alaouites 1631 - present
    6. The Protectorate 1912 - 1956
    7. Independence 1956 - present

III. Morocco in the 20th century

  A. Characteristics

    1. The protectorate (1912 - 1956)
    2. The struggle for independence
    3. Independence under Mohammed V

  B. His Majesty Hassan II

    1. Biography
    2. Accomplishments

  C. The present Constitution of the Kingdom

    1. Description of government
    2. Role of the King - his power
    3. Parliament
    4. Ministers
    5. Administrative divisions

IV. The Art of Morocco

- A. Antiquity
    1. Berber art
    2. Roman art
    3. Jewish & hispano - moorish art
        - a. architecture
            - i. characteristics
            - ii. elements
        - b. monuments
            - i. The mosque
            - ii. The medersas
            - iii. The koubbas
            - iv. Military art (walls, gates, casbahs…)
            - v. Civil art (palaces, gardens, private houses, medinas)
        - c. Decorations
            - i. elements
            - ii. geometry
            - iii. arabesques
            - iv. vegetation
            - v. calligraphy (koufic, cursive)
        - d. materials
            - i. brick
            - ii. stone
            - iii. enameled mosaic
                - zeliges
                - excised ceramic (champteree)
            - iv. stucco
            - v. wood
            - vi. metal and wood grillwork

V. The Morocco of foreigners

- A. Orientalism
  - 1. E. Said
  - 2. Others
- B. Drawing and Painting
  - 1. Delacroix 1832 - Notebooks
  - 2. Fortuny - fabrics
  - 3. Sargent 1911, 13
  - 4. Dufy
- C. Letters and travel writing
  - 1. Nerval
  - 2. Flaubert
  - 3. Gide
  - 4. Colette

VI. Craft Traditions

- A. Governmental organization, His Majesty's role
- B. Categories
  - 1. carpets
    - a. characteristics
    - b. variety
    - c. materials
    - d. other fabrics
  - 2. embroidery
  - 3. ceramics
    - a. Berber
    - b. urban
  - 4. Metal work
    - a. iron work
    - b. bronze and copper

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- c. jewelry
  - i. urban
  - ii. Berber
- d. weapons

5. Leather (maroquinerie)

6. Wood

7. Basketry

VII. Moroccan daily life

A. Characteristics

B. Islamization

C. Mohammed - 570

1. The Hegira - 622

2. The Koran

- a. the sunne
- b. the five prayers
- c. the service
- d. the rites
- e. Ramadan
- f. the Moslem Calendar
- g. Religious hoildays

VIII. The Scripture

A. Characteristics

C. Categories

IX. Languages

- A. Berber
- B. Moroccan Arabic
- C. Classical Arabic
- D. European languages

X. Daily life

- A. Cities
    - 1. medina
    - 2. souk
    - 3. house
    - 4. the "new city"
- B. Country
    - 1. habitat - variety
    - 2. transportation
    - 3. markets
- C. The family
    - 1. festivals
    - 2. food
    - 3. male and female worlds
    - 4. the public world and the private world

XI. Clothing and adornment

- A. Variety
    - 1 men
    - 2. women
- B. Henna, khol, tatooing
- C. Jewelry
- D. Change and evolution

XII. Music

- A. Andalusian music
- B. Chanted poetry (malhoun)
- C. Berber music
- D. The new generation

XIII. Dance

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A. Variety
B. The "noussa"
C. Acrobatics

# SA MAJESTE LE ROI HASSAN II

Sa majesté le Roi **Hassan II** est né à Rabat le 9 Juillet 1929. Il a reçu au Palais Royal les premiers enseignements de la science coranique

Aprés de brillantes études universitaires a Rabat et a Bordeaux (France), **Sa Majesté le Roi** obtint, en 1951, le Diplôme d'Etudes Supérieures en Droit Public

**Sa Majesté Hassan II** évolua, dès son plus jeune âge, dans un environnement marqué par le patriotisme, l'héroïsme et la mobilisation

Son Pere, **Sa Majesté Mohammed V**, fit bénéficier Son fils ainé d'une éducation conjugant la tradition avec la modérnité et d'une formation fondée sur les valeurs arabo-islamiques et sur les principes de la civilisation universelle.

Dès Son jeune âge, le Souverain fut témoin de grands événements historiques

**En 1943**, Il assista, aux côtés de Son Pere, à la Conférence d'Anfa ou Il rencontra Churchill et Roosevalt. Cette Conférence des Alliés se tenait a la veille de la libération de l'Europe et à un tournant décisif de l'histoire du monde

**En 1944**, Il participa a la rédaction du Manifeste de l'Indépendance aux côtés des représentants du Mouvement National. Déja, très jeune, Moulay Hassan Militait activement au sein du collège impérial du militantisme et du nationalisme.

**En 1947**, Le prince Moulay **Hassan** participa au voyage historique de Tanger, et assista au discours de Son Père qui reclamait l'indépendance du pays, son unité, son intégrité territorial et son adhésion à la ligue Arabe. Il lança Lui-même un appel aux jeunes les invitants à se mobiliser pour la libération

**Le 20 Août 1953**, les autorités du protectorat exilerent en Corse, **Sa Majesté Mohammed V**, le **Prince Moulay Hassan** et l'ensemble de la Famille Royal. Ils furent ensuite transférés, en janvier 1954, à Madagascar. Le Prince**Moulay Hassan** a été, au cours de cet exil, le conseiller politique de Son Pere

**En février 1956**, de retour d'exil, Le Prince **Moulay Hassan** participa aux côtés de Son Père aux négociations pour l'indépendance

Apres l'Indépendance, **Sa Majesté Mohammed V** nomma son fils ainé, **Le Prince Moulay Hassan**, en avril 1956, Chef d'Etat Major des Forces Armées Royales

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**Le 9 juillet 1957**, Moulay **Hassan** fut proclamé officiellement **Prince Héritier**.

**Le 3 Mars 1961**, après le décès de Feu **Sa Majesté Mohammed V**, Moulay **Hassan** fut proclamé **Roi du Maroc**.

Depuis Son intronisation, **Sa Majesté Le Roi Hassan II** a veillé à doter le Royaume d'institutions démocratiques représentatives au niveau national, régional et local.

**Sa Majesté Hassan II** n'a cessé d'oeuvrer pour l'unification du Royaume et la consolidation de son indépendance et de son intégrité territorial: Libération de la province de Tarfaya (1958) et de la province de Sidi Ifni (1969).

**En octobre 1975**, **Sa Majesté Le Roi** organise la glorieuse Marche Verte qui a permis la libération et le retour à la mère patrie de Sakeit Al Hamra et de Oued Addahab (ex-Sahara espagnol).

Sa Majesté le **Roi** est l'un des piliers de la paix dans le monde. Grâce à son action, le **Maroc** a pu jouer un rôle dynamique au sein des principales instances internationales et régionales.

C'est ainsi que **Sa Majesté Hassan II**:

- a conduit, en 1960, la conférence marocaine à la XVème session de l'Assemblée Générale des Nations Unies;

- a participé, en 1961, aux côtés de Son Père, Feu **Sa Majesté Mohammed V**, à la première Conférence des Etats africains indépendants, conférence connue sous le nom de «Groupe de Casablanca»;

- a prononcé, en septembre 1961, un discours historique lors de la conférence de Belgrade marquant la fondation du Mouvement des Non-Alignés;

- a présidé, à Rabat, en 1969, le premier Sommet de l'Organisation de la Conférence Islamique (O.C.I), après l'incendie de la mosquée Al-Aqsa (Al-Qods).

- a présidé en 1972, le 9ème Sommet de l'O.U.A;

- a présidé en 1974, le sommet Arabe de Rabat qui a connu, pour la première fois, l'O.L.P comme l'unique et légitime représentant du peuple palestinien.

**SA MAJESTE LE ROI HASSAN II avec le Président YASSER ARAFAT**

- est élu, depuis 1979, président du comité Al-Qods, issu de l'Organisation de la Conférence Islamique (O.C.I);

- a présidé, en novembre 1981 et septembre 1982, le douzième Sommet Arabe de Fès qui a adopté un plan arabe de paix, et mandaté un comité de sept membres présidé par **Sa Majesté Le Roi Hassan II**, pour prendre les contacts nécessaires avec les pays membres permanents du Conseil de Sécurité en vue de rechercher une solution pacifique, globale et juste au problème du Movent-Orient.

- a présidé, en janvier 1984 à Casablanca, la quatrième Conférence au Sommet des Pays Islamiques (O.C.I);

- a présidé, en 1985 à Casablanca, le Sommet Arabe Extraordinaire.

- a présidé, en décembre 1988, le XVème Sommet franco-africain tenu à Casablanca.

- a présidé, en 1989, le Sommet Arabe Extraordinaire tenu à Casablanca.

- a présidé, en juin 1989 à Rabat, la première réunion des Chefs d'Etats membres du Comité Tripartite chargé de trouver une solution à la crise libanaise.

- a participé, en janvier 1990, aux travaux de la session ordinaire du Conseil de la Présidence de l'U.M.A réuni à Tunis;

- a présidé, le 15 septembre 1991, à Casablanca, la 4ème session ordinaire du Conseil de la Présidence de l'U.M.A;

- a prononcé, le 31 janvier 1992, un discours au Sommet des chefs d'Etats et de gouvernement des pays membres du Conseil de Sécurité de l'ONU'

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21 - 30 octobre 1992

***Sa Majesté le Roi effectue une visite officielle au Portugal.**

Pénétré de culture arabo-islamique, juriste moderne sans pareil dans l'oeuvre de synthèse. **Sa Majesté Hassan II** a montré une grande compétence dans les domaines de l'architecture, de la science, de la médecine et de la technique. Il a écrit en 1976 **Le Défi**, ouvrage traduit en plusieurs langues.

SA MAJESTE LE ROI HASSAN II avec le Président portugais Mario Soarès

L'année 1993 a été marquée par la publication en langues arabe et française de l'ouvrage:**Hassan II, La Mémoire d'un Roi**

La Mémoire d'un Roi

Le Discours De Samajesté le Roi Hassan II du 20 Août 1994

Ce livre, qui est le résultat d'une série de longs entretiens de **S.M le Roi** avec le journaliste Français Eric Laurent, est un document plein de révélation, deconfidences et de réfléxions sur le pouvoir et la monarchie au Maroc. C'est également un receuil de souvenirs sur les personnalités marocaines et étrangères que le **Souverain** a rencontrées durant Son règne.

Une autre publication a vu le jour la même année: il s'agit de l'ouvrage:**Les Images de la Mémoire d'un Roi** qui est une illustration iconographique des séquences-souvenirs évoquées par **S.M le Roi** dans **La mémoire d'un Roi**.

SA MAJESTE LE ROI HASSAN II avec le Premier Ministre Israélien

Pere de famille. **S.M Hassan II** ne cesse d'insuffler à Ses Cinq Enfants la même ardeur dans l'acquisition du savoir et dans l'action en faveur de Son pays et de Son peuple

Les Enfants de Sa Majeste Le Roi du Maroc

Ce texte est disponible à l'adresse ci-dessous :

Pour plus d'information envoyez un message a **morocco@magi.com**

Pere de famille. S.M. Hassan II a cinq enfants
- S.A.R. La Princesse Lalla Meriem. nee le 26 août 1962 .
- S.A.R. Le Prince Heritier Sidi Mohammed. né le 21 août 1963.
- S.A.R. La Princesse Lalla Asmaa. nee le 29 septembre 1965.
- S.A.R. La Princesse Lalla Hasna. nee le 19 novembre 1967.
- S.A.R. Le Prince Moulay Rachid. né le 20 juin 1970

S.A.R. Le Prince Héritier Sidi Mohammed Ben El Hassan Alaoui, est né le 21 août 1963, à Rabat.
Licencié en Droit et diplômé en droit comparé en 1985, il obtient le diplôme d'études supérieures en sciences politiques en 1988.
Son Altesse Royale a, par ailleurs, suivi un stage en 1988-89 à Bruxelles au cabinet de M. Jacques Delors, Président de la commission des communautés européennes

Le 29 octobre 1993, il obtient a l'Université Sophia Antipolis de Nice, le grade de Docteur en Droit avec la mention Tres Honorable, apres la soutenance d'une these portant sur la coopération entre l'Union européenne et les pays du Maghreb. Cette these a ete publiee en France aux editions NATHAN, en 1994.

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S.A.R. Le Prince
**Moulay Rachid**
né le 20 juin 1970

(Photo Maradji)
(Photo Maradji)

S.A.R. La Princesse
**Lalla Meriem**
née le 26 août 1962

(Photo Maradji)

S.A.R. La Princesse
**Lalla Asmaa**
née le 29 septembre 1965

(Photo Maradji)

S.A.R. La Princesse
**Lalla Hasna**
née le 19 novembre 1967

Les renseignements à propos des cinq Enfants de sa Majesté Hassan II viennent de www.mincom.gov.ma/

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1. Où Sa Majesté a-t-il fait ses études? Précisez.

2. Quels étaient les buts de feu Sa Majesté Mohammed V en envisageant l'éducation de son fils aîné?

3. Quelle était la conférence d'Anfa? Quel rôle le prince Moulay Hassan y a-t-il joué?

4. Quel était le rôle du jeune prince avant l'Indépendance du Maroc?

5. Pourquoi les autorités du protectorat ont-elles exilé Sa Majesté Mohammed V en 1953?

6. En quelle année le Maroc est-il devenu indépendant?

7. Quand le prince Moulay Hassan a-t-il été proclamé Prince Hériter? Quand est-il devenu Roi du Maroc?

8. Quelle était la Marche Verte? Est-ce que le problème a été résolu définitivement?

9. Quels honneurs ont été décernés à Sa Majesté d'un point de vue national et international?

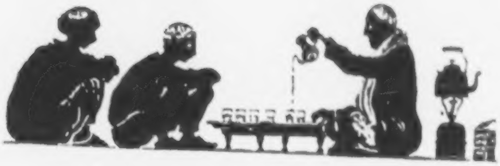
10. Qu'est-ce qui prouve que Sa Majesté a gagné le respect du monde arabe et islamique?

11. Dans quels domaines Sa Majesté Hassan II a-t-il des compétences?

12. Comment s'appelle la biographie de Sa Majesté qui est sortie en 1993? Qui en est l'auteur?

13. Quelles valeurs Sa Majesté veut-il donner à Ses Cinq Enfants?

14. Pour du crédit supplémentaire: Sa Majesté est le Président du comité Al-Qods depuis 1979 sous l'aégis de l'organisation de la conférence islamique. Que veut dire «Al-Qods»?



Texte adapté du Guide Michelin Maroc. Michelin et Cie, 1997.

# Le Maroc

## Vie économique

En dépit de certains handicaps, les conditions naturelles favorables réservent au Maroc d'incontestables atouts dans le domaine économique. Un amphithéâtre de montagnes élevées l'alimente en eau. De vastes plaines à climat maritime peuvent porter plusieurs sortes de cultures sans irrigation. Il dispose des eaux poissonneuses de l'Atlantique, de ressources minières où le phosphate se taille une place de géant. Son capital touristique se prête à bien des développements.
Cependant il n'était pas facile, après 1956, de faire repartir l'économie dans les conditions nouvelles de l'indépendance. La période de transition passée, le pays s'est avancé résolument sur la voie du progrès..

**Vie Économique**

1. Depuis quand est-ce que le Maroc est une nation indépendente? Après sa libération, est-ce qu'il c'était facile d'établir une nouvelle économie? Mentionnez plusieurs problèmes.

2. Bien qu'une partie du Maroc se trouve au désert, est-ce que le Maroc a des avantages économiques quand même? S'il en a, nommez-les et expliquez un peu.

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## POPULATION

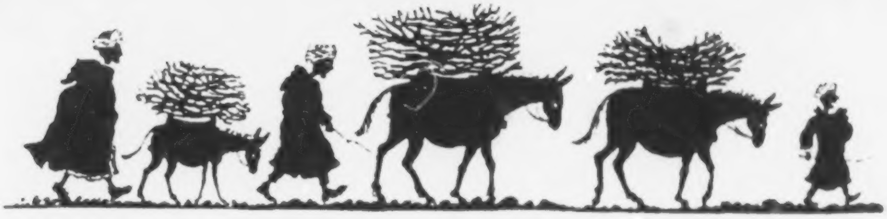
Le fait le plus remarquable est l'accroissement de la population au cours des dernières décennies. Évaluée à 6.5 millions en 1935, elle atteignait 10 millions en 1954, 12.5 millions en 1964, et dépasse **26 millions** aujourd'hui. La « pyramide des âges », aux arêtes concaves, manifeste à l'évidence la jeunesse de la population marocaine : près de la moitié des habitants a moins de 25 ans.

D'après le dernier recensement effectué en septembre 1994, la population du Maroc s'élevait, à cette date, à 26 073 593 personnes, dont 26 023 412 marocains et 50 181 personnes de nationalité étrangère. En ce qui concerne la répartition territoriale de la population, le pays a connu une urbanisation accrue au cours de la dernière décennie, atteignant un taux d'urbanisation de 51.4% en 1994, contre 42.7% en 1982. La répartition reste cependant inégale : les 9/10 de la population et la quasi-totalité des villes se trouvent au Nord d'une ligne joignant Tiznit à Oujda. Enfin, les flux migratoires marocains sont tournés essentiellement vers l'Europe qui accueille la grande majorité des travailleurs marocains émigrés : environ 700 000 Marocains résident en France, qu'il s'agisse de travailleurs, d'étudiants ou de stagiaires.

**Nomades et sédentaires** – Pour des raisons géographiques, climatiques et historiques, la vie rurale traditionnelle est caractérisée au Maroc par des genres de vie fort variés. Les véritables **nomades**, tirant toutes leurs ressources – nourriture, vêtement, habitat – de l'exploitation de leurs troupeaux et des échanges avec les populations paysannes, ne se rencontrent guère que dans l'extrême Sud (les « hommes bleus ») et dans les steppes orientales où certaines tribus nomadisent de Figuig à Ain Benimathar Par contre les Chleuhs du Haut Atlas occidental et de l'Anti-Atlas sont des **sédentaires**, tout comme les montagnards d'une grande partie du Rif : il en va de même des habitants des zones irriguées du Sud cultivant de minuscules parcelles autour de leur ksar, et des maraîchers des plaines atlantiques. Entre ces deux extrêmes il existe des genres de vie mixtes : les semi-nomades du Moyen Atlas en sont une bonne illustration.

**Citadins** – Bien qu'il connût une population urbaine nombreuse et même raffinée (Fès, Tetouan...). L'ancien Maroc était rural à plus de 90%. Aujourd'hui, le taux de la population rurale représente 48% de la population totale du Maroc, soit une baisse notable par rapport aux taux enregistrés lors des précédents recensements (65% en 1971 et 57% en 1982).

Le développement de l'économie moderne a donné une nouvelle impulsion à quelques cités anciennes et en a fait naître d'autres. Il a transformé l'aspect des villes marocaines et modifié leurs fonctions. A côté des médinas se sont développés des quartiers industriels, des centres commerciaux, des cités ouvrières. D'après le recensement de 1994, 48 communes urbaines comptaient plus de 100 000 habitants, l'axe Casablanca-Rabat-Kénitra concentrant 35% de la population urbaine.



## Population

1. La population, a-t-elle grandi depuis l' indépendence du Maroc? Quelle est la population à présent?

2. Quelle est une caractéristique bizarre de la population du Maroc?

3. Où habite la grande majorité de la population marocaine, au nord ou au sud du pays? Est-elle plutôt dans les villes où à la campagne? Est-ce que c'était comme cela depuis toujours?

4. Où vont les Marocains qui partent du Maroc? Que font-ils à l'étranger?

5. Où se trouvent les nomades et d'où tirent-ils leurs ressources?

6. Identifiez et distinguez les deux genres de nomades de l'extrême sud. Nommez les régions où ils habitent et ce qu'il font. Comment vivent-ils?

7. Quels changements se sont passés à cause de l'industrialisation du Maroc? (donnez au moins trois réponses)

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## AGRICULTURE

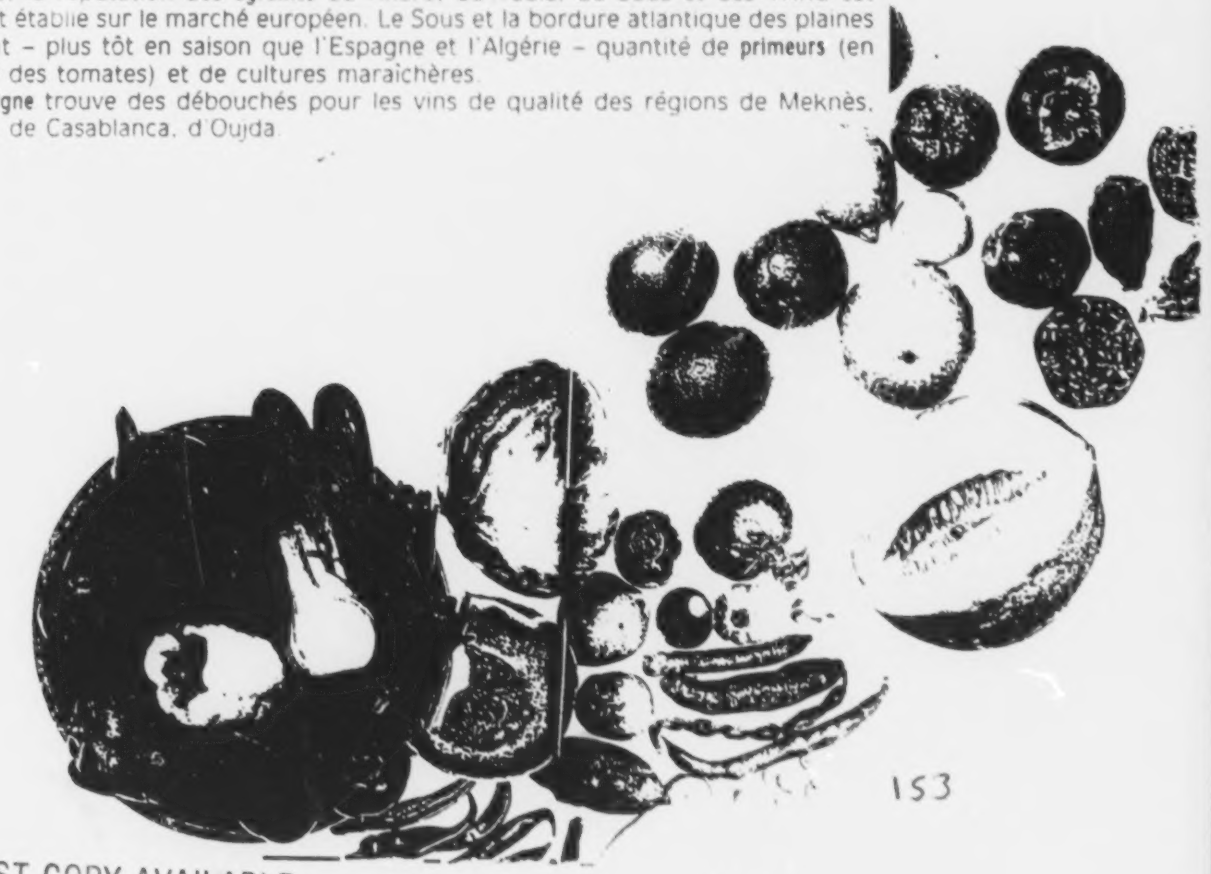
**Mise en valeur** – Dans le bled, l'araire de bois tiré par un attelage composé d'un âne et d'un chameau est encore un spectacle familier et pittoresque : la moisson se fait souvent à la faucille. La tyrannie de l'eau fait naître des systèmes d'irrigation ingénieux mais de faible rendement.

Cette agriculture traditionnelle recule peu à peu devant l'agriculture moderne. L'État marocain poursuivant une politique de progrès, s'efforce d'améliorer la production et les rendements : extension des surfaces irriguées grâce à l'accroissement du nombre de barrages (34 en 1990, sans compter ceux en cours de construction, notamment dans les bassins du Sebou, du Bou Regreg et de l'Oum er-Rbia) et de leur capacité, encouragement aux coopératives, crédit agricole, renforcement des structures d'appui (recherche, formation de cadres, vulgarisation), mécanisation.

**Produits** – Nombre de produits sont consommés par les paysans eux-mêmes, le reste fournit le marché local et l'exportation. Ainsi en va-t-il des **céréales**, où dominent l'orge et le blé dur, des **dattes**, des figues, des fèves, des pois chiches, des amandes, des **olives**. L'oliveraie marocaine couvre environ 350 000 hectares, soit la moitié des surfaces arboricoles. Un effort a été fourni en faveur de la **betterave** (périmètres irrigués du Rharb, des Triffa) et la canne à sucre. Quant au cheptel, il comporte 12,6 millions d'**ovins**, 4,9 millions de **caprins** et 2,4 millions de **bovins**.

Par contre, la réputation des **agrumes** du Rharb, du Tadla, du Sous et des Triffa est solidement établie sur le marché européen. Le Sous et la bordure atlantique des plaines fournissent – plus tôt en saison que l'Espagne et l'Algérie – quantité de **primeurs** (en particulier des tomates) et de cultures maraîchères.

Enfin la **vigne** trouve des débouchés pour les vins de qualité des régions de Meknès, du Rharb, de Casablanca, d'Oujda.



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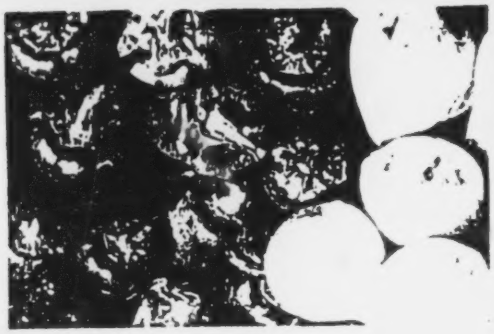
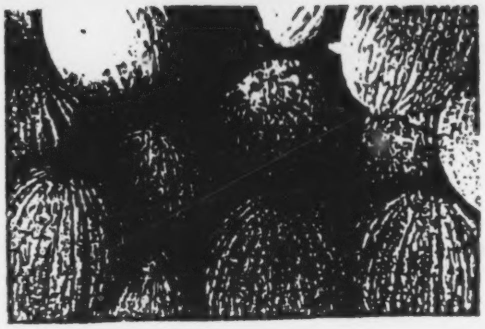




Agriculture

8. En vos propres mots, décrivez l'image créée dans le premier paragraphe. Quel sentiment vous donne-t-elle?

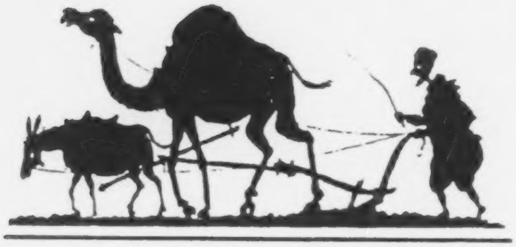
9. Les Marocains, utilisent-ils toujours ces méthodes anciennes? Pourquoi?

10. Les Marocains où construisent-ils des barrages? Qu'est-ce que c'est qu'un barrage? Quelle en est leur fonction?

11. Nommez une douzaine de produits marocains. Traduisez-les en anglais. Où vont-ils à l'étranger?

12. De quelles régions vient chaque produit?

13. Quel produit est le plus commun sur les terres arboricoles?



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## INDUSTRIE

**Le phosphate, richesse nationale** – Le Maroc possède d'énormes gisements de phosphate d'excellente qualité. En 1920 un dahir du gouvernement marocain réservait à l'État le monopole de sa recherche et de son extraction sur tout le territoire. L'année suivante l'Office Chérifien des Phosphates (O.C.P.) commençait l'exploitation : dès 1930 la production dépassait 2 millions de tonnes tandis que s'étendaient les installations.
Quatre gisements sont actuellement exploités : le principal à Khouribga, relié par voie ferrée aux énormes entrepôts du port de Casablanca ; le deuxième à Youssoufia qu'une voie ferrée relie au port de Safi ; le troisième à Benguérir (Est de Youssoufia) ; le quatrième à Bou Krà, acheminé par « convoyeur » au port de Laâyoune.
En 1992 la capacité de production de l'ensemble de ces mines avoisinait les 20 millions de tonnes. Ce précieux capital n'est pas près d'être épuisé : les réserves du royaume sont évaluées à 75% des réserves mondiales. Les unités industrielles de « Maroc-Chimie » et celles de « Maroc-Phosphore », faisant partie intégrante du Groupe O.C.P., transforment en acide phosphorique et en engrais près de la moitié du volume de phosphate produit. Une telle richesse joue un rôle primordial dans l'économie. Le Groupe O.C.P. emploie plus de 30000 personnes : les phosphates et produits dérivés représentent 30% en valeur marchande et 42% en volume des exportations du pays.

**Autres minerals** – Les exploitations de mines de **plomb** et de **zinc** sont nombreuses dans les Atlas, les régions d'Oujda, Marrakech, Figuig et Errachidia. Le gisement de Hajar, au Sud de Marrakech, de découverte récente, est considéré comme le dixième plus important gisement de zinc du monde avec plus de 12 millions de tonnes de réserves. Plus de 82% de la production nationale de plomb (près de 105000 tonnes en 1992) sont transformés en plomb doux dans les fonderies de Oued El Himer (province d'Oujda).
Le **cuivre**, l'**argent** dont la production a atteint 151 400 tonnes en 1992, le **cobalt** et la **chromite** sont exploités dans les provinces de Ouarzazate et Marrakech.

Le **fer** dont la production moyenne est de 100000 tonnes, est extrait essentiellement dans les mines du Rif (région de Nador). Avec une production de plus de 400000 tonnes de **barytine** le Maroc se situe au 4ᵉ rang des producteurs mondiaux de cette substance. On peut citer aussi le **manganèse** (mine d'Imini, dans la région de Ouarzazate), la **fluorine** (mine d'El Hamman, dans la province de Khémisset), le **sel**...

**Énergie** – Le Maroc ne produit pas de charbon, par contre il exploite quelque 504000 tonnes par an d'un **anthracite** de bonne qualité dans la mine de Jerrada (province d'Oujda).
Les gisements d'**hydrocarbures** ne donnent qu'une faible quantité de pétrole et de gaz, mais les recherches se poursuivent notamment dans les régions du Gharb, du Prérif, d'Essaouira et au Sud d'Agadir. Le pétrole brut importé est traité à Sidi-Kacem et surtout au complexe de raffinage de Mohammedia.
La production nationale d'**électricité** a atteint 10,5 milliards de kwh en 1992, dont 9,2% seulement proviennent des usines hydro-électriques (12,2% en 1989) en raison de la sécheresse que connaît le pays.

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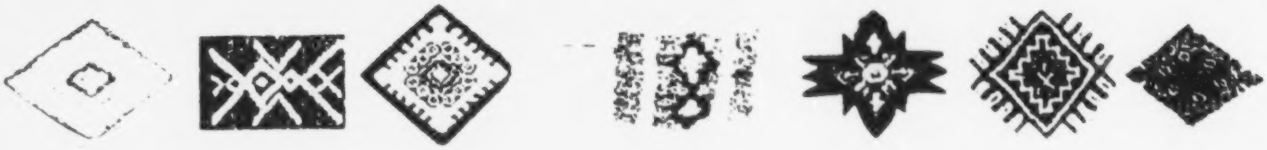

**Industries de transformation** – La production de **ciment** et de chaux suffit aux besoins du pays qui dispose actuellement de neuf cimenteries industrielles, dont les plus importantes sont installées à Casablanca, Agadir, Oujda et, dernièrement, à Safi. Parmi 20 entreprises de **produits chimiques**, les ensembles de « Maroc Chimie » et « Maroc Phosphore », implantés à Safi et à Jorf Lasfar, au Sud de El-Jadida, tiennent de loin la première place.

L'**industrie textile** dispose d'usines très modernes à Fès, à Mohammedia, à Kasbah Tadla, à Casablanca.

La **métallurgie** est florissante dans la région comprise entre Kénitra et Casablanca. Cette dernière ville se signale aussi par des usines de montage de voitures de tourisme et de véhicules utilitaires autour desquelles gravitent toutes sortes de fabriques d'accessoires. A Nador, un complexe sidérurgique doit commencer à produire, tandis que l'aluminium s'installe à Tanger.

L'**industrie alimentaire** est exportatrice (jus de fruits, conserves de légumes et de poissons). L'industrie des conserves de poissons a connu un essor considérable ces dernières années, générant la plus forte valeur ajoutée parmi les industries de transformation du poisson (huiles et farine). La production est actuellement assurée par une soixantaine de conserveries installées à Safi, Agadir, Essaouira et Tan-Tan, la sardine constituant la principale matière d'approvisionnement (plus de 80%), suivie du maquereau, du chinchard, de l'anchois et du thon.

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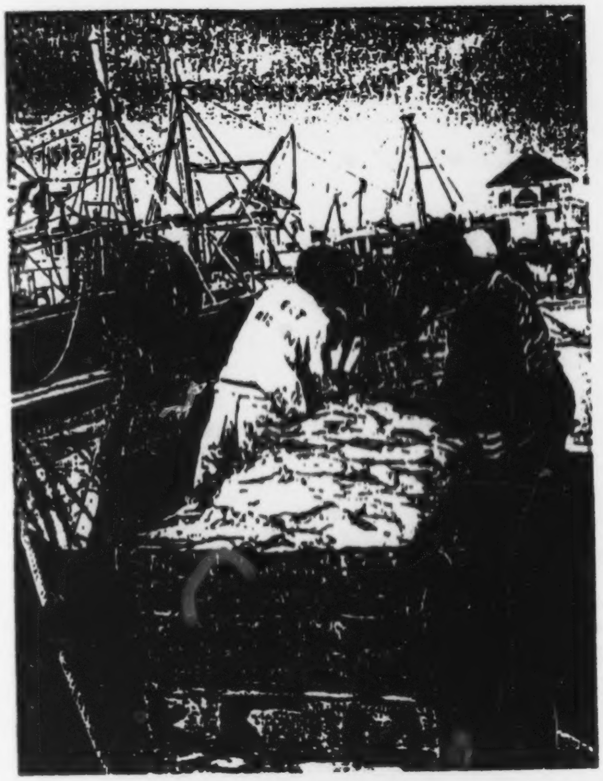
## AUTRES ACTIVITÉS

**La pêche** – Les pêches, côtière et hauturière, prennent un essor de plus en plus important. La production annuelle, toutes espèces confondues, varie selon les années de 350 000 à 450 000 tonnes. Les principaux ports de débarquement sont : Agadir, Safi, Tan-Tan, Essaouira, Al Hoceima et Nador.

**La forêt** – Le patrimoine forestier du pays, composé, pour la plus grande surface, de chênes verts, fournit combustible, bois d'œuvre et fourrage. Le **cèdre** a joué et joue encore un grand rôle dans la décoration et la construction, faisant vivre plusieurs scieries dans la région d'Ifrane et d'Azrou notamment. Le **thuya** fournit l'essentiel du bois d'œuvre magnifiquement travaillé par les artisans ébénistes. La production de liège est appréciable. L'eucalyptus alimente l'usine de cellulose de Sidi Yahia du Rharb. L'arganier est un arbre typiquement marocain, de ses fruits est extraite une huile utilisée dans les produits alimentaires et cosmétiques.


Sur le port d'Essaouira

**Le tourisme** – Le tourisme est un atout sérieux pour l'économie marocaine à laquelle il apporte un appoint appréciable en devises étrangères. Son essor se confirme et, chaque année, se développent de nouvelles capacités d'accueil et de nouvelles structures tendant à diversifier et à promouvoir certaines formes de tourisme comme le tourisme sportif (golf, équitation, sports nautiques...), le tourisme de montagne (balisage d'itinéraires de randonnées, création de gîtes d'étape chez l'habitant, formation de guides de montagne), ou encore le tourisme de congrès.

**L'artisanat** – Il joue un rôle économique très important et constitue l'un des principaux secteurs générateurs d'emplois, faisant vivre près d'une famille sur trois en milieu urbain et une famille sur dix en milieu rural. Les médinas, même dans les grandes villes, forment des noyaux d'économie traditionnelle. Une foule de petits métiers y constituent un artisanat fort vivace qui répond aux besoins quotidiens de la population, fournit les touristes, travaille même pour l'exportation.
Deux manifestations importantes concernant l'artisanat sont à signaler : la **Foire Internationale de l'Artisanat**, qui se tient tous les deux ans (années impaires) à Casablanca, et le **Moussem National de l'Artisanat**, qui a lieu chaque année (généralement en décembre) alternativement dans une des grandes villes du Maroc.

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Industrie

14 Quelle ressource est la plus importante aux Morocains? Que veut dire *gisement*? Parlez un peu de l'histoire de cette ressource au Maroc.
Pour du crédit supplémentaire:
Expliquez quelques usages pour le phosphate. Pourquoi est-ce qu'il est essentiel à notre vie quotidienne?

15 Où sont les quatre grands gisements et où envoie-t-on ce qu'on en extrait?

16 Quelle était la capacité des mines récemment? Sont-ils épuisées ou pleines?

17 Quelle nation fournit le plus de phosphate?

18 Statistiquement, quelle est l'importance du phosphate au Maroc?

19 Nommez une douzaine d'autres minéraux qui sont extraits au Maroc. Où sont les mines pour ces minéraux?

20 Les Marocains, qu'est-qu'ils utilisent comme energie? Où en trouvent-ils?

21 Peuvent-ils utiliser des hydrocarbures sans en importer? Que font-ils des hydrocarbures qu'ils importent?

22 Y-a t-il assez de production de ciment? Où sont les cimenteries industrielles?

23 Quelles sont trois autres industries? Que veulent-elles dire en anglais?

24 La métallurgie, pourquoi est-elle importante à Casablanca?

25 Que font les Marocains avec leurs produits alimentaires? Nommez-en quelques-uns

Autres Activitiés

26 Est-ce que l'industrie des poissons est protégée? Si oui, par quoi et où?

27 Nommez, en ordre, les cinqs plus grandes sortes de poissons qu'a le Maroc?

28 Quel genre d'arbre compose la majorité de la forêt principale?

29 Nommez un bois qui est important au Maroc. Où est-il important? Et pourquoi?

30 Les artisans, quels bois est-ce qu'ils utilisent? Qu'est-ce qu'ils en font?

31 Nommez deux autres produits marocains qui viennent des forêts.

32 Quel arbre est typiquement marocain? Quelle partie de cet arbre est-ce qu'on utilise? Qu'est-ce qu'on fait de cette partie?

33 Le tourisme, est-il important? Pourquoi?

34 L'industrie touristique, est-ce qu'elle grandit toujours? Quels genres de changements se passent-ils chaque année?

35 Nommez les genres de touristes qu'attire le Maroc. Détaillez ce que les touristes de chaque groupe font au Maroc.

36 Identifiez le terme "artisanat." Donnez-en des exemples.

37 Decrivez l'importance des artisans à l'économie marocain.

38 Est-ce l'artisanat est un métier universal parmi les citoyens marocains? Quel est la proportion des familles qui travaillent comme artisans dans les centres urbains? En dans les milieux ruraux?

39 Quels sont les trois emplois principaux des artisans?

40 Quelles sont les deux grandes expositions importantes de l'artisanat? Où ont-elles lieu? Et quand?

**PARTICIPANT CURRICULUM PROJECT**

# ISLAMIC ART AND ARCHITECTURE

**Betty Lau**
**Middle College High School**
**PC-303, 1701 Broadway**
**Seattle, WA 98122, USA.**

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Betty Lau
Fulbright-Hays Summer Seminar Abroad: Morocco
October 1998

The following projects are part of an overall unit on Islamic civilization. The first is based on one of the most salient features of Islamic architecture, the arch, and tile (zellij) shapes and colors. The second is based on Roman mosaics, the pre-cursor of Islamic tile work. For teachers interested in interdisciplinary studies, these projects lend themselves to being done by language arts, social studies, math or art departments. These projects would also be useful to those interested in cultural diffusion because Moroccan art and architecture draw from prior civilizations as well as Middle and Far Eastern influences.

**Background:** Traditional zellij patterns are based on geometric designs, many of which are found in the natural world. Moroccan zellij designs continue a tradition in mosaic art stretching back to Persia, the Greco-Roman world and thence to Babylon. The designs and patterns are not limited to zellij. They are also found on media such as furniture, dishware, metalwork, woodwork, pottery, and textiles. Repeated designs, such as star polygons, are given freshness by an endless variety of treatments that emphasize different shapes and lines of a pattern through use of paint, texture, and material. Patterns may be painted, inscribed, hammered onto brass, and woven into carpets and other textiles. Templates may or may not be used; often, a pattern is sketched on a surface with pencil and then carved, as on stuccowork. Stuccowork is often painted to emphasize certain lines or shapes.

Unlike early Eastern Islamic art forms, Western Islamic art tends to be non-representational, hence the emphasis on geometric designs. Tile shapes are chipped individually from a larger piece and then set into grout to form a larger, repeating design. In analyzing a design or pattern, one can see other basic geometric forms underneath. The viewer can become "lost" in gazing at a repeat design, trying to make out all the various shapes involved; hence the need for borders to limit the tessellation.

Repeat designs fill every part of available space and are limited by borders of contrasting design and sometimes even contrasting colors. Traditional colors are black, white, sandalwood/brown, green, blue, red and yellow. Each color is associated with a day of the week as well as a heavenly body. Some are associated with an element, such as earth, wind, air or fire. Sometimes a border will consist of a band of Arabic calligraphy relating verses from the Qu'ran. More rarely, a calligraphic band will recount a different subject. The calligraphic band in Al Bounania in Fes, for example, recounts the history of the previous dynasty. To save money, borders of carved stucco are frequently used.

Another type of border is the arabesque, which features curved lines based on floral and leaf designs. Arabesques may be interlaced and so stylized that the original flowers and plants that inspired them are no longer recognizable.

In Andalusian Spain, large squares of tiles were painted with a portion of a design and fired. Then these larger squares were put together to form the design of a floor or wall. This method ensured more uniformity of design and saved time and money. Specialized craftspeople were no longer needed to produce the individual shapes. The new technique allowed many more designs to be used, and after the Re-conquista, European tilework flourished with every sort of motif and design imaginable because they could now be painted directly onto large tile squares. One can see both types of tilework (traditional zellij and tiles with painted designs) in the surviving Islamic structures in Andalusia. Traditional zellij is to be found in structures pre-dating the Reconquista while the painted variety is common is post-Reconquista buildings or those older structures remodeled by Spanish royalty.

Included with these lessons is an annotated bibliography to provide background information and to be a source of pictorial examples to use in the classroom.

### Project 1: Zellij Tile Patterns

Overall Objective: Students will be able to identify art and architectural styles as being Islamic.

1. Students will identify and name Islamic arch styles: horseshoe, pointed, lobed (3, 5, 7 or more lobes), and lambrequin.
2. Students will identify traditional zellij colors: black, white, green, sandalwood (brown), blue, red, and yellow.
3. Students will name principles of tile design:
    a. use of repeat design to fill available space
    b. use of contrasting borders on all sides to limit a repeat design
    c. use of overlapping and interlaced basic shapes such as circles, hexagons, pentagons, squares, rectangles, triangles to create complex designs

Islamic arches developed out of the sturdy Roman arch, which was designed to bear a great deal of weight. Islamic arches, on the other hand, were not only designed to bear weight, but also to be esthetically pleasing. Many were designed to lead the eye upward, hence the development of the pointed arch and its variation, the lobed pointed arch. The pointed arch became a standard feature of gothic architecture in Europe.

**Color Symbolism,** taken from Nezami's "The Brides of the Seven Climes." Nezami (1141-1209) was a well-known and much beloved Persian poet of Eastern Islam.

| | | |
|---|---|---|
| Monday | Green | Moon |
| Tuesday | Red | Mars |
| Wednesday | Turquoise (Blue) | Mercury |
| Thursday | Sandalwood (Brown) | Jupiter |
| Friday | White | Venus |
| Saturday | Black | Saturn |
| Sunday | Yellow | Sun |

## General Characteristics of Mosques:

1. large space for prayer – needed for horizontal rows of the believers
2. mihrab – prayer niche which indicates the direction of Mecca and which serves as a space for the prayer leader in front of the community of believers
3. domes – vaulted and/or with muquarnas (stucco layers of stalactite shapes)
4. minaret – at least one tower for use in the call to prayer (shapes range from four sided to round; an octagonal one exists in Chefchaouen, Morocco)
5. ablution area – space with water for ritual cleansing
6. madressa – school for Islamic education, usually attached to a mosque
7. mimbar – stepped wooden structure placed near the mihrab and from which the prayer leader delivers the sermon
8. qibla – wall which indicates the direction of Mecca

Activity Summary: Students view and discuss pictures of Roman arches and compare them with Islamic arches (horseshoe, pointed, lobed and lambrequin). Students will view zellij designs from books or slides to discern the underlying geometric shapes and discuss the traditional colors. Finally, students will imagine they are court architects who will design a mosque facade showing at least two arch styles. Students will also use basic geometric shapes to create a design and a border for a wall of the mosque. Students will color their design and border using traditional or non-traditional colors.

Materials Needed: butcher paper or construction paper, colored pencils, glue and scissors; 5 cut outs of each of the following shapes: isosceles triangles, squares, hexagons, pentagons, octagons (see template in accompanying pages),

Assignment: You are the court architect for Abd al Rahman III. He has commissioned you to submit a preliminary sketch and design for a mosque he wishes to build. Using paper, pencil and the shapes you are given, sketch the entryway to the mosque using at least two different Islamic arch styles. On another sheet of paper, use colored pencils to sketch a four-sided border for one panel of the wall of the minaret. Within the border, use the shapes provided you to create a geometric design. Finally, color the shapes you selected for your design.

Project Essay Questions:

1. Write 2 paragraphs on why you chose the arch styles that you did.
2. In two paragraphs, explain your choice of shapes and the colors you used in your design.
3. Why are lobed arches always built using an odd number of lobes?
4. How does Islamic architecture reflect the needs of the religion?

### Project 2: Roman mosaics of Volubilis

Objective: Students will identify major figures in Roman myths from viewing mosaic designs.

**Background:** Roman mosaics characteristically are found in the homes of the upper class and in public buildings. Most are scenes of the gods and goddesses or depictions of daily life. They always have borders which may be a repeated geometric design or a curved floral pattern. No source materials exist yet for the floor mosaics at Volubilis. *Mosaics of Roman Africa* is an excellent resource.

Assignment: read mythology, design a mosaic floor based on a scene from one of the myths.

### Annotated Bibliography

"Art, Architecture and the City: Visual Approaches to Understanding the Islamic Middle East." The Center for Middle Eastern Studies, University of California, Berkeley.

> Not much art and architecture here except in the 20 slides and a short article on keeping cool in hot climes via architecture; save your $20 unless you need slides

*Arts of Islam*. Educational Dimensions. Stamford, Connecticut: Random House Media, 1989.

> 27 minute video on characteristics of Islamic structures; clear definitions

Barry, Michael. *Design and Color in Islamic Architecture: Eight Centuries of the Tile-Maker's Art*. New York: The Vendome Press, 1996.

> Covers Eastern Islamic structures; explains the origins of the 7 traditional colors and the cosmology associated with them based on a Persian poem; splendid color photographs

Blanchard-Lemee, Michele, et al. Translated by Kenneth D. Whitehead. *Mosaics of Roman Africa.* New York: George Braziller, Inc., 1995.

> Beautiful photographs of Roman mosaics in Tunisia with some references to Morocco

Critchlow, Keith. *Islamic Patterns: An Analytical and Cosmological Approach*. New York: Schocken Books,1976.

> Terrific resource for seeing the underlying geometric forms of very complex designs

Dennis, Landt and Lisel. *Morocco: Design from Casablanca to Marrakesh.* New York, Crown Publishing Group, 1992.

> (unable to review by time of project due date)

Doczi, Gyorgy. *The Power of Limits: Proportional Harmonies in Nature, Art and Architecture.* Boston: Shambala Publications, Inc., 1981.

> Makes the case that architectural forms reflect basic patterns, shapes and designs found in nature; provides helpful background in understanding how geometric shapes are related to the natural world

Godlas, Sylvia. "Doorways to Islamic Art," Arab World and Islamic Resources and School Services (AWAIR). 2137 Rose, Berkeley, CA 94709

> Art activities for students; includes slides, but costs $50

Irwin, Robert. *Islamic Art in Context.* New York: Harry N. Abrams, Inc., 1997.

> Historical overview of Islamic civilization and major art styles, including architecture, excellent color plates

Lawlor, Anthony. *The Temple in the House: Finding the Sacred in Everyday Architecture.* New York: G.P. Putnam's Sons, 1994.

> Fascinating account of human needs for harmony and spiritual attainment and how that is expressed in architecture

Lawlor, Robert. *sacred geometry: philosophy and practice.* London: Thames and Hudson, Ltd., 1982.

> Discussion of geometric shapes as derived from nature and which form the basis for spiritual symbolism in ancient Greece, Egypt, Asia, and Islamic civilization; contains nine work book geometric patterns that can be done in the classroom with compass and ruler

Parker, Richard. *A Practical Guide to Islamic Monuments in Morocco.* Charlottesville: The Baraka Press, 1981.

> Historic information and discussion of the major monuments and architectural structures; contains a brief discussion of zellij designs and history; address of Baraka Press: POB 3351, Zip Code: 22903

Sordo, Enrique. *Moorish Spain.* New York: Crown Publishers, Inc., 1963.

> Black and white photos with color plates of al-Andalus: Cordoba (with the first capital at Medina Azahara), Seville and Granada; political history and artistic achievements; a good book with which to compare Moroccan art and architecture

Wilson, Eva. *Islamic Designs for Artists and Craftspeople.* New York: Dover Publications, Inc., 1988.

> Islamic designs and motives taken mainly from the Qu'ran, metalwork and pottery; contains brief descriptions of each pattern or design; excellent for showing underlying geometric shapes of complex designs

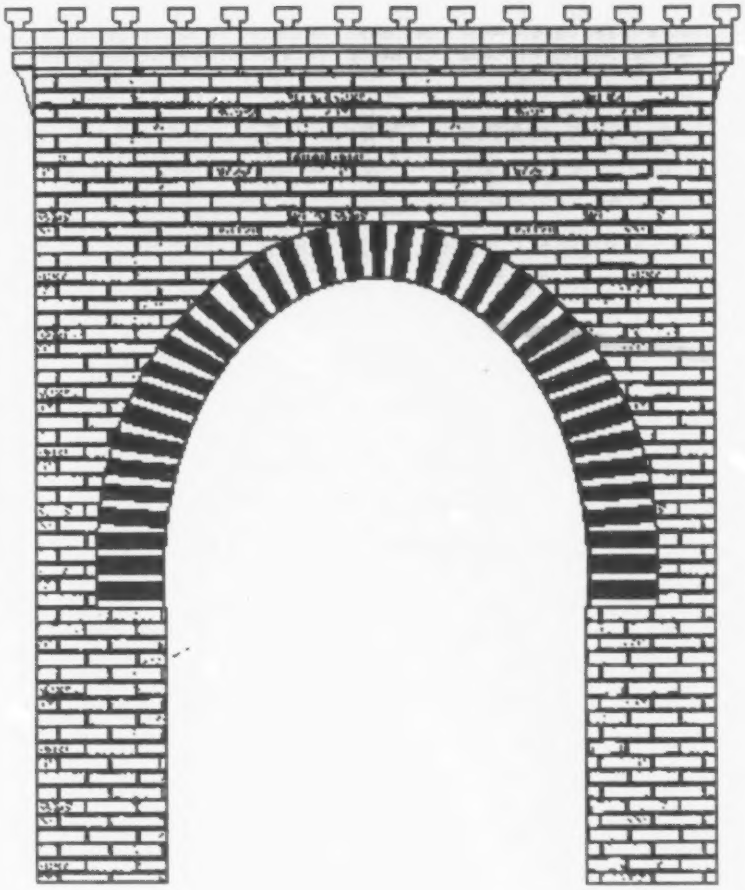
For further reading:

Ali, Wijdan. *Modern Islamic Art: Development and Continuity.* Gainesville, Florida: University Press of Florida, 1997.

> Covers 19th century to the present, short chapter on Morocco; includes the development of calligraphy

Unless otherwise indicated, computer drawings were done by Ibar Musni of Middle College High School. Other images are photocopies from sources in the bibliography. Template for the zellij assignment was provided by an architect.

# Roman Arch



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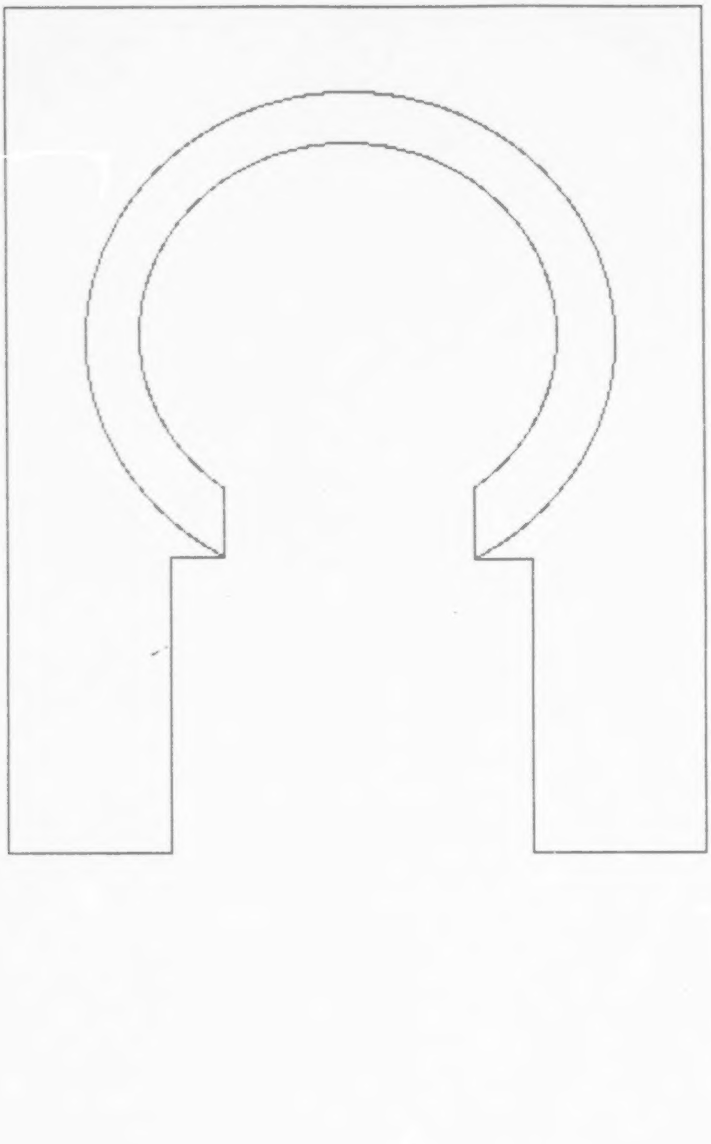
# Horseshoe Arch



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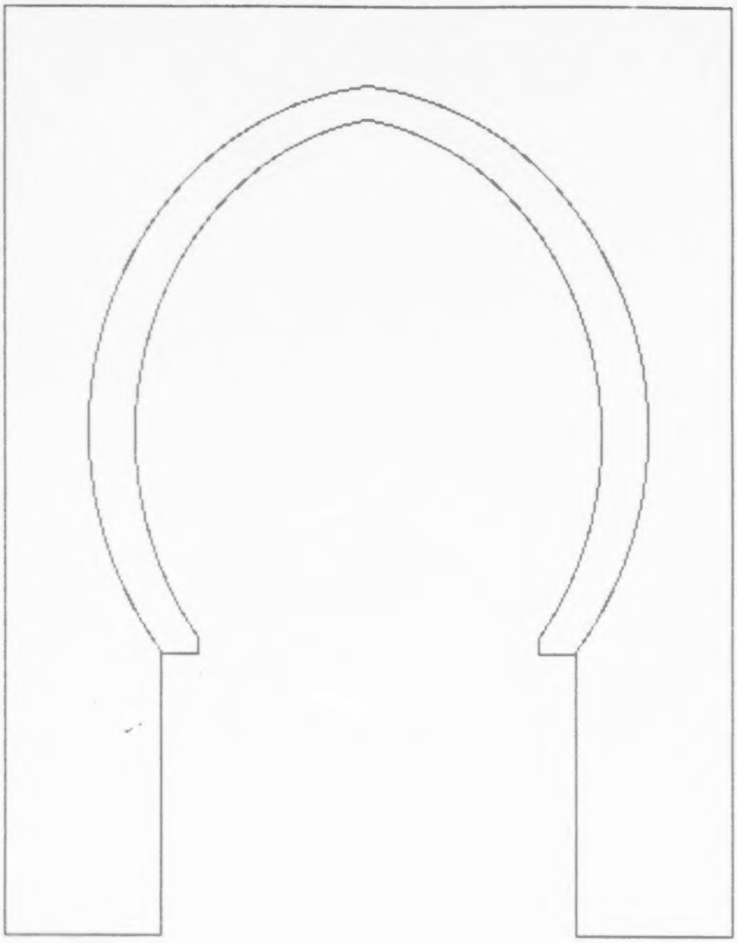
# Pointed Arch



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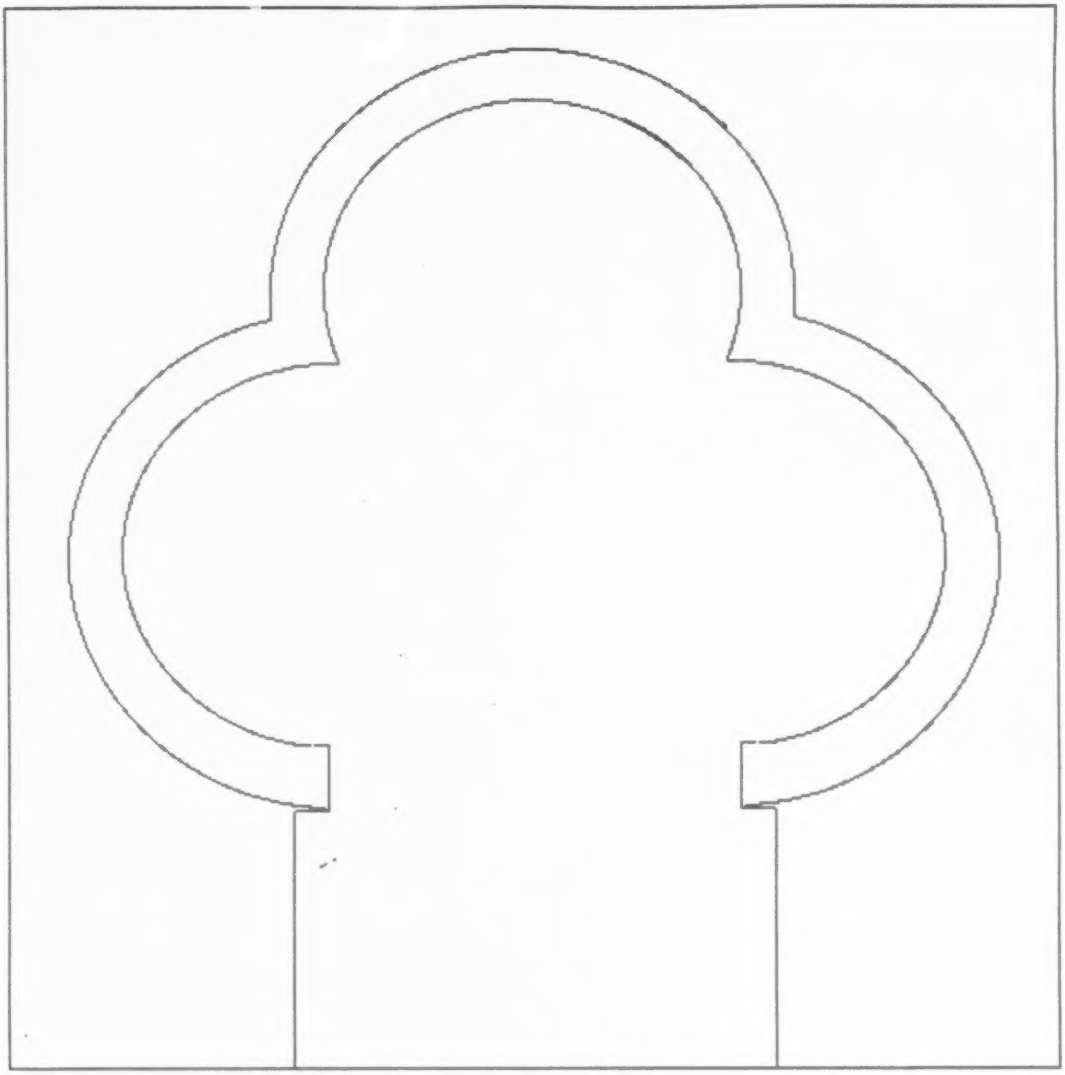
# Tri- lobed Arch



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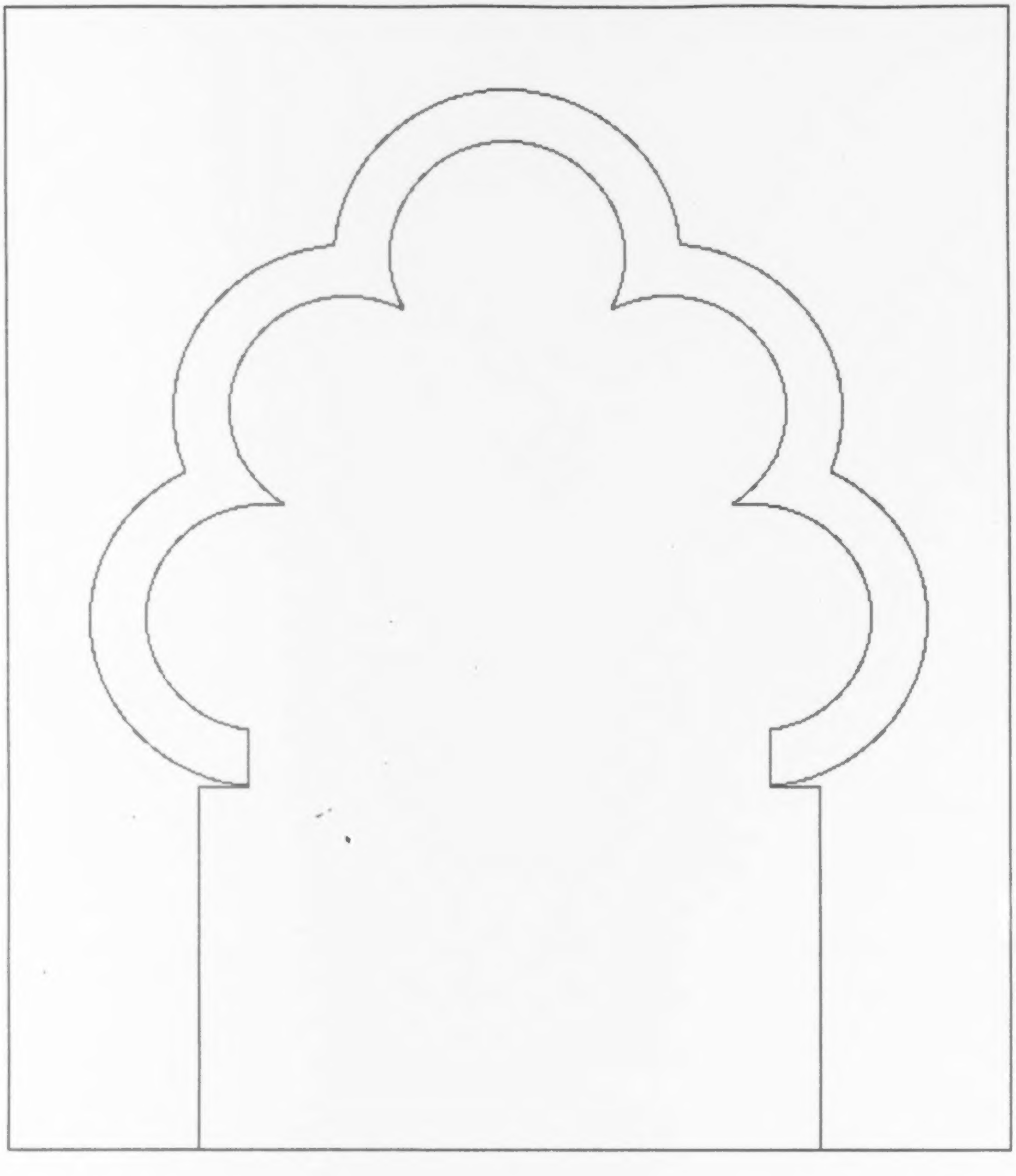
# Lobed Arch Variation



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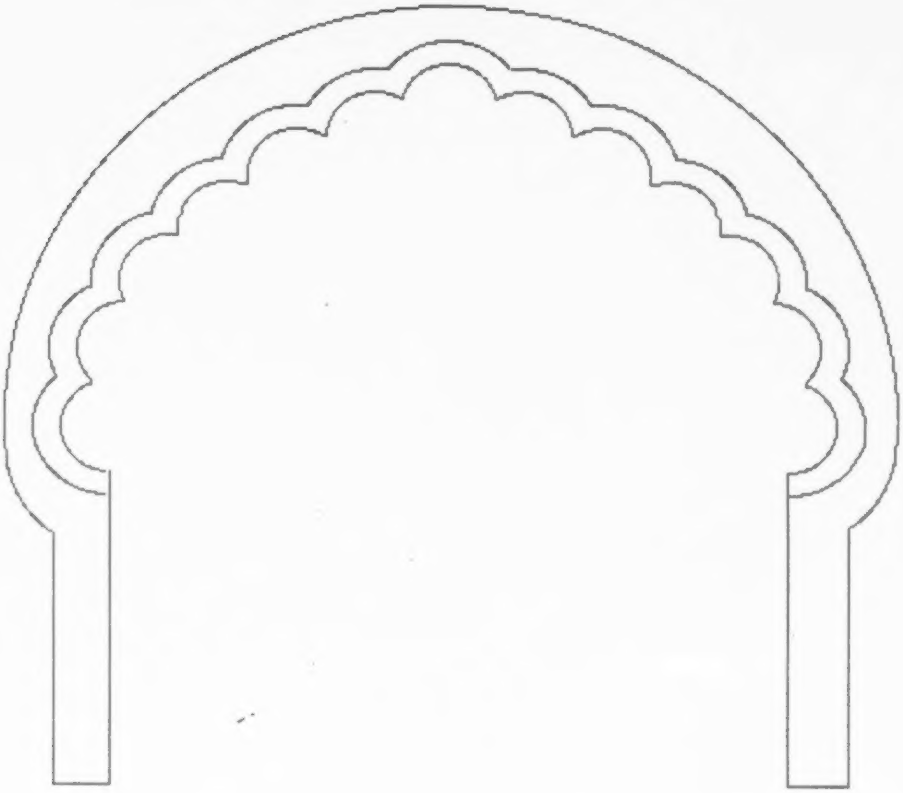
# Multi-lobed Arch



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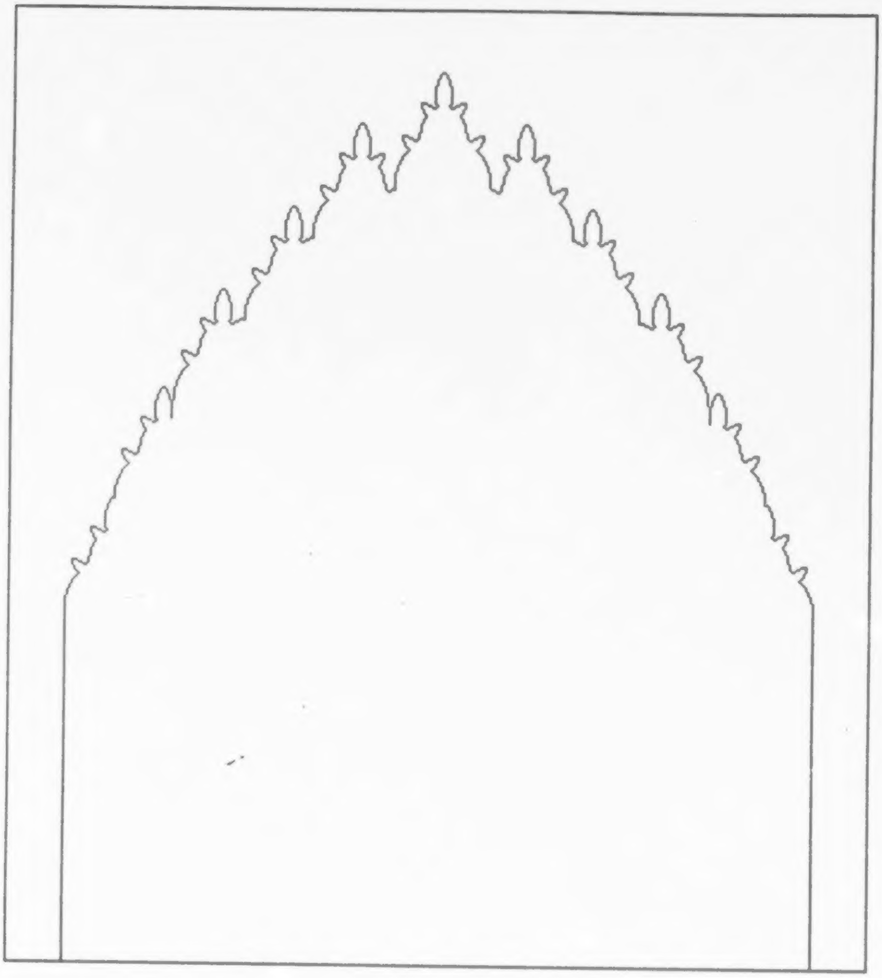
# Lambrequin Arch



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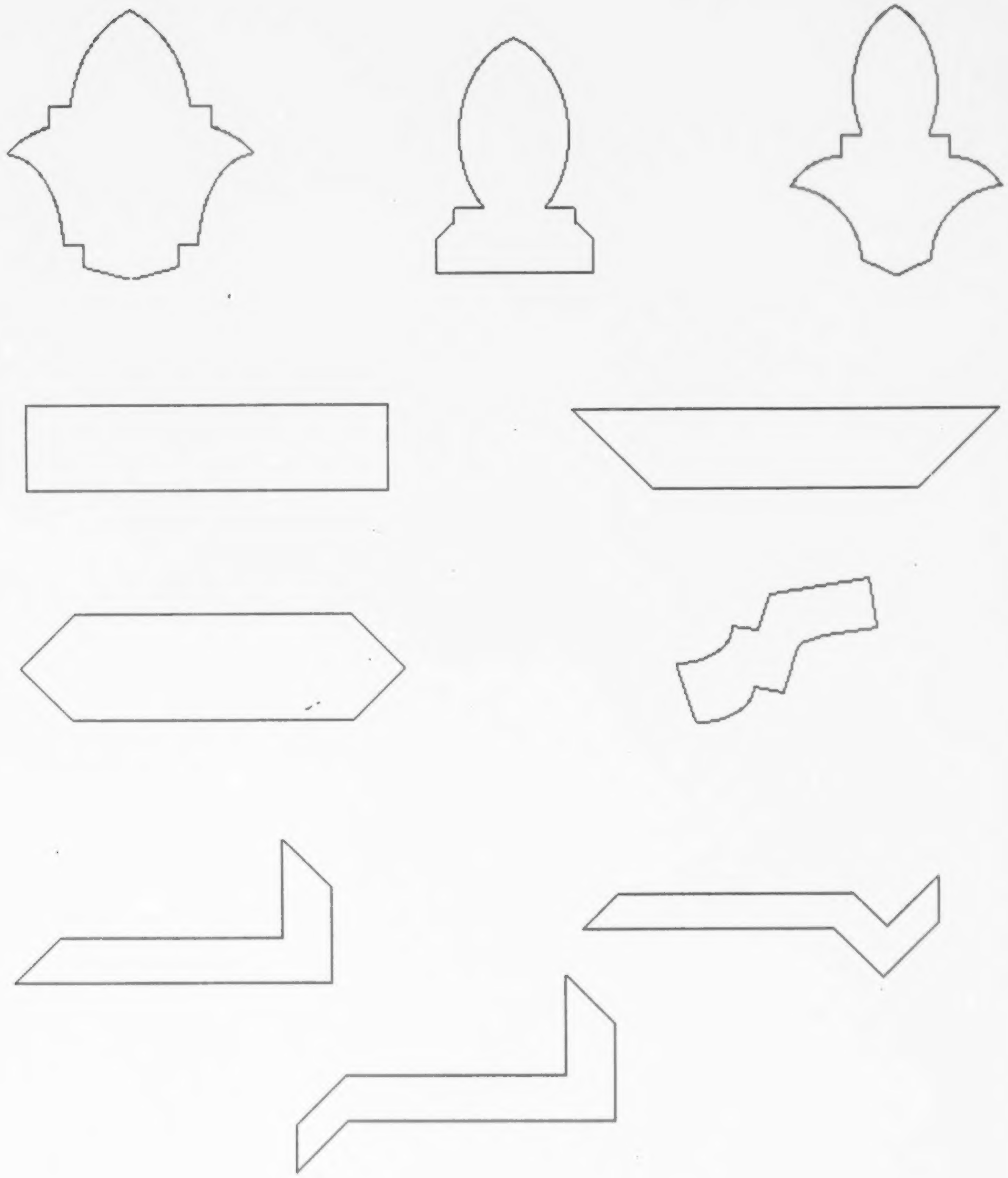
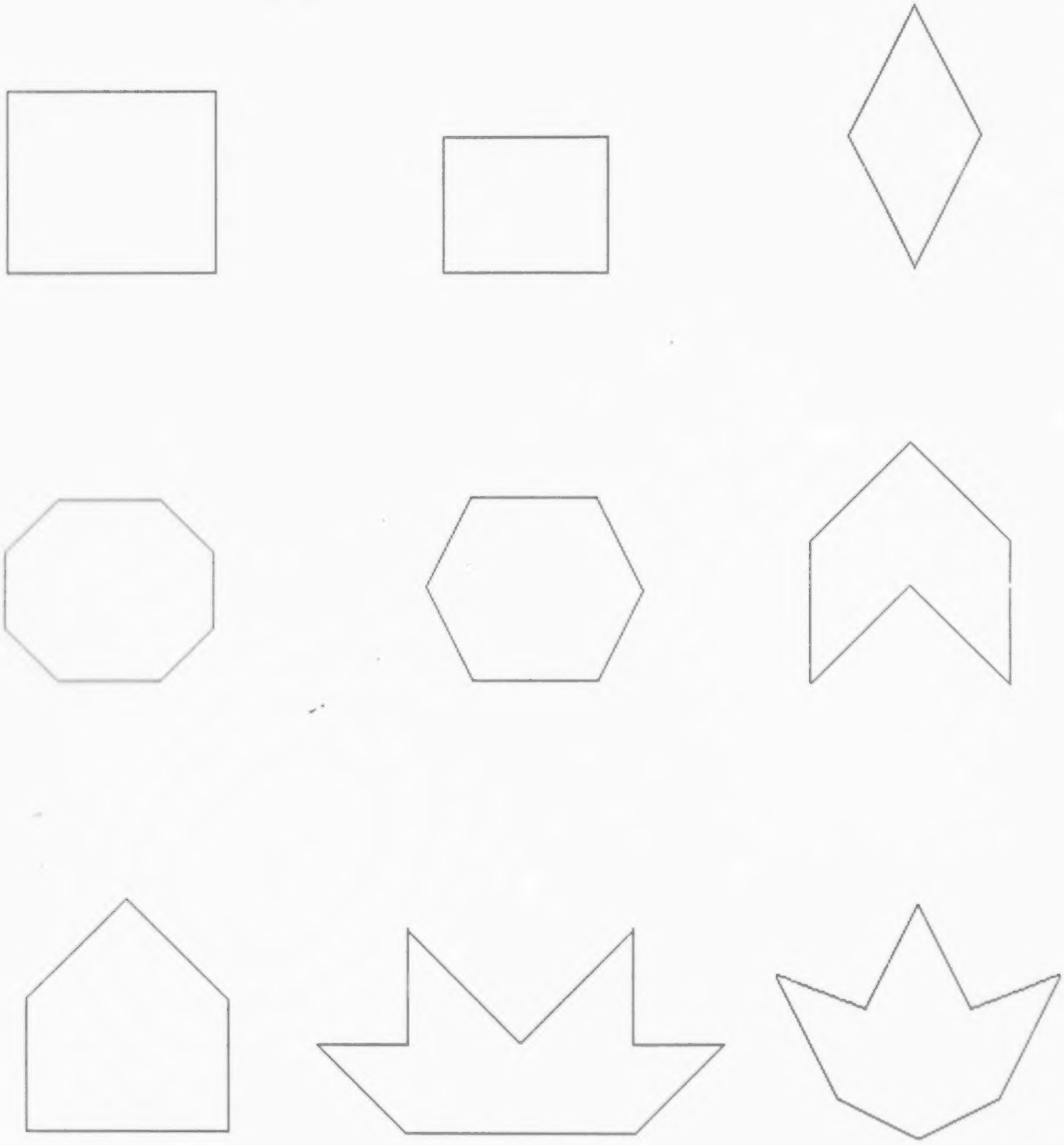
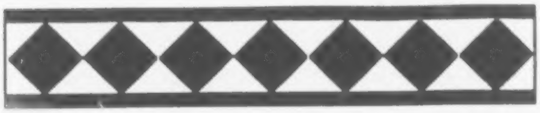
# Basic Zellij Shapes In Morocco

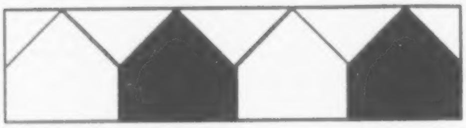


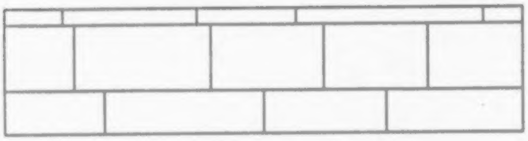
# Basic Zellij Shapes In Morocco

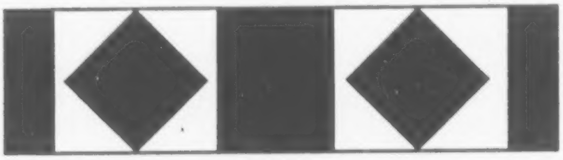


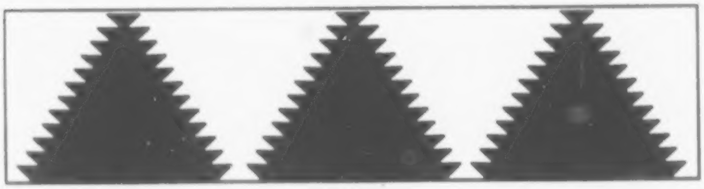
# Sample Borders

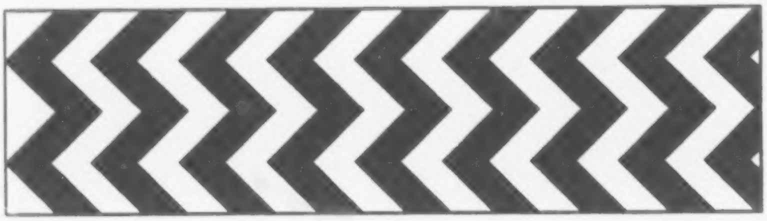




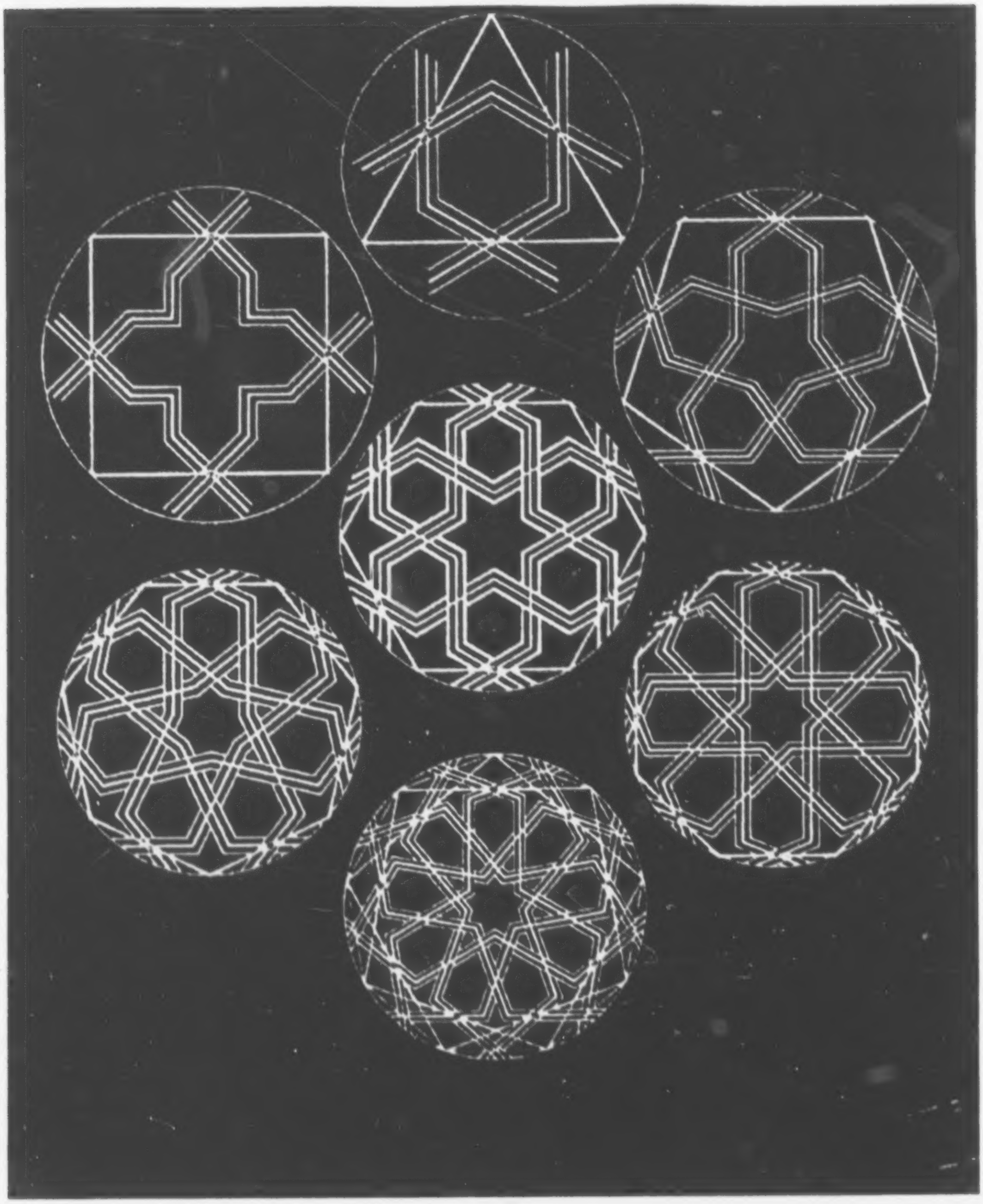








# Basic Shapes Underlying Complex Patterns
# From *Islamic Patterns*



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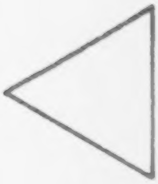

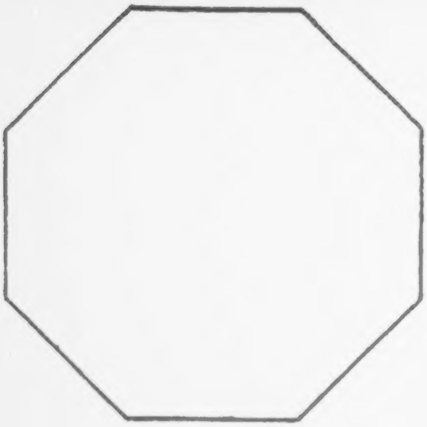

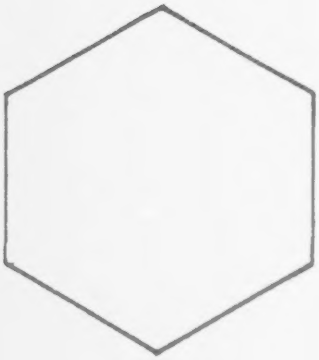

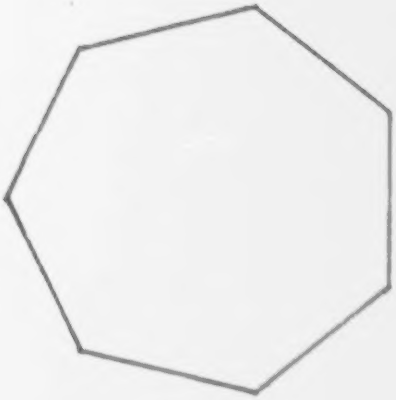

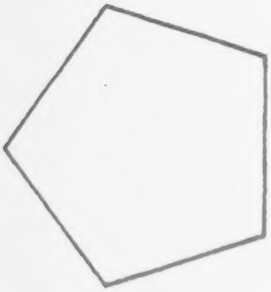

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**PARTICIPANT CURRICULUM PROJECT**

# MOROCCO: SIGHT, SOUND, AND TASTE

**Alba De Leon**
**Fine and Performing Arts/Speech Communication Department**
**Palo Alto College**
**1400 W. Villaret**
**San Antonio, TX 78210, USA.**

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## Acknowledgments

Sept. 26, 1997 my friend and colleague. Mark Hogensen suggested I apply for a Fulbright-Hays Seminar Abroad for the Summer of 1998. He had just returned from completing a Fulbright-Hays Seminar in Egypt. I thank him and Mr. Sounny Slitine for their suggestions and assistance in preparing me for my first trip overseas.

To Herbert and the staff of the Academie de Pamplemousse, thank you for the 'Pata faxes received in Rabat, Fez, Kenifra and Marrakech.

A special thanks to the Fulbright-Hays Commission and the U.S. Department of Education in conjunction with the Moroccan-American Commission for Educational and Cultural Exchange for making it possible to experience Morocco and its people in a manner not easily available to the common traveler.

## Description of Curriculum Project

This curriculum project is designed as a slide lecture with hands-on activities designed to introduce Morocco and its culture to college-level students, faculty and community members at large. All participants will be provided with compiled handouts that outline the history of Morocco and Islam, floor plans of Moroccan and Berber Architecture and describe musical instruments and spices, vegetable and fruits found in Moroccan food. A slide lecture presentation provides visual support and detailed examples of Moroccan Architecture and Art. Audio tapes of various types of music and sounds heard in Morocco will be incorporated into this curriculum project. A small trunk exhibit of artifacts such as clothing, rugs, jewelry, and other popular items will be on display. Moroccan food will be provided and/or participants will receive simple recipes to cook as a hands on activity to experience the use and taste of spices found in Moroccan food.

Note: This curriculum project can be expanded to more than a three hour presentation by elaborating on the information found in each handout and including the use of videos.

All students and/or participants will be able to:

1. Discuss the location, geography and climate of Morocco and identify common fruit, vegetables and spices.

2. Identify significant historical events that have contributed to the development and identity of Modern Morocco.

3. Define Islam, its five pillars of faith, and its impact on Moroccan art and architecture.

4. Identify and distinguish specific characteristics of Moroccan religious, urban and rural architecture.

5. Discuss the role of *souks*, as a major cultural and economic component of a Moroccan life.

6. Name and define musical instruments found in Morocco.

7. Recognize the three styles of music produced in Morocco.

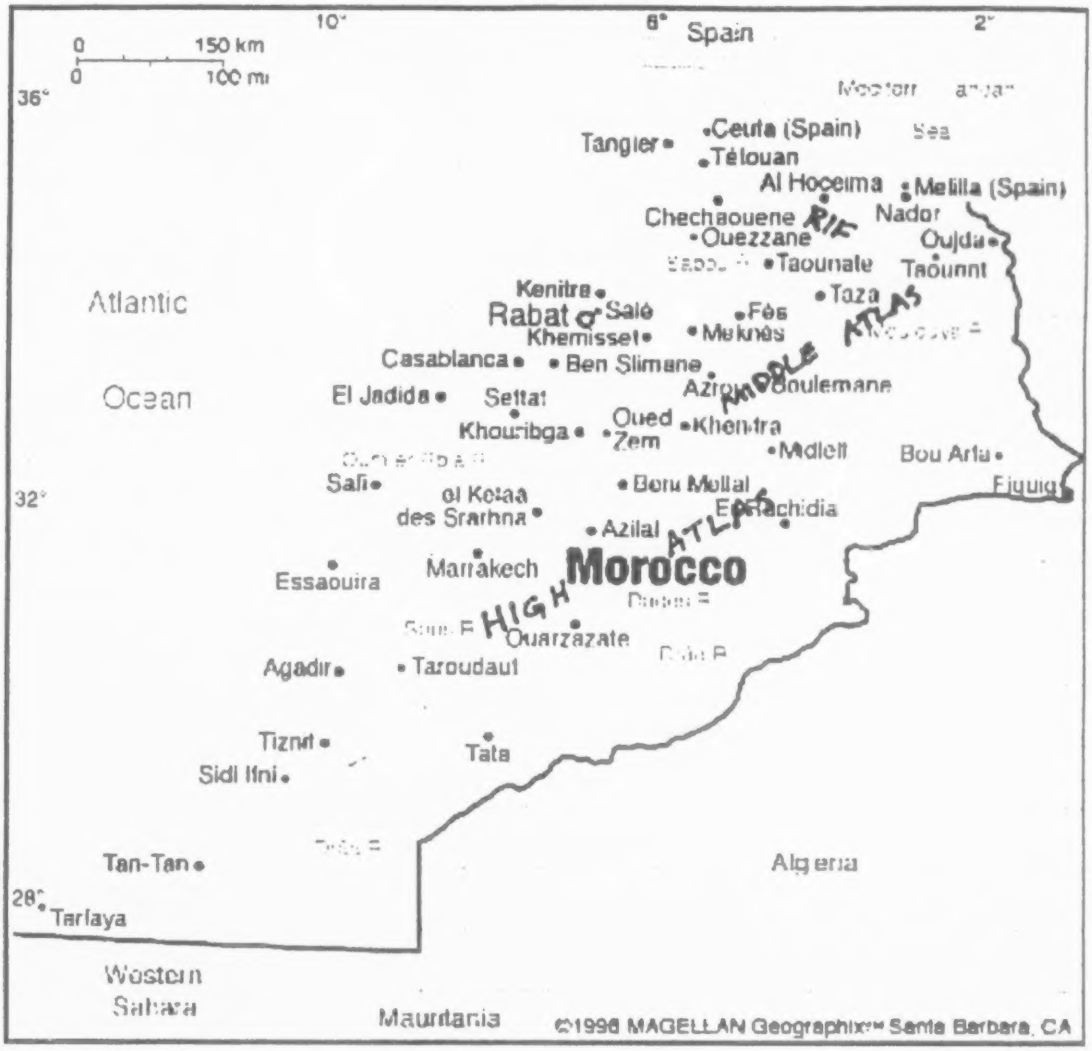
## Cities visited in Morocco during Fulbright-Hays Seminar Abroad 1998

**North Atlantic Coast:**
*Casablanca
*Rabat, the Capital
*Sale

**Middle Atlas:**
*Fes
*Meknes
*Ifrane
*Khenifra

**Rif Mountains:**
*Chechaouene

**High Atlas:**
*Marrakech


10°
6°
Spain
2°
0 150 km
0 100 mi
36°
Mediterranean Sea
Tangier
Ceuta (Spain)
Tétouan
Al Hoceima
Melilla (Spain)
Chechaouene
RIF
Nador
Ouezzane
Oujda
Taounate
Taourirt
Kenitra
Taza
Rabat
Salé
Fès
Khemisset
Meknès
MIDDLE ATLAS
Atlantic
Ocean
Casablanca
Ben Slimane
El Jadida
Settat
Azrou
Boulemane
Khouribga
Oued Zem
Khenifra
Midelt
Bou Arfa
Safi
32°
Beni Mellal
Figuig
el Kelaa des Srarhna
Errachidia
Azilal
HIGH ATLAS
Essaouira
Marrakech
Morocco
Ouarzazate
Agadir
Taroudaut
Tiznit
Tata
Sidi Ifni
Tan-Tan
Algeria
28°
Tarlaya
Western Sahara
Mauritania

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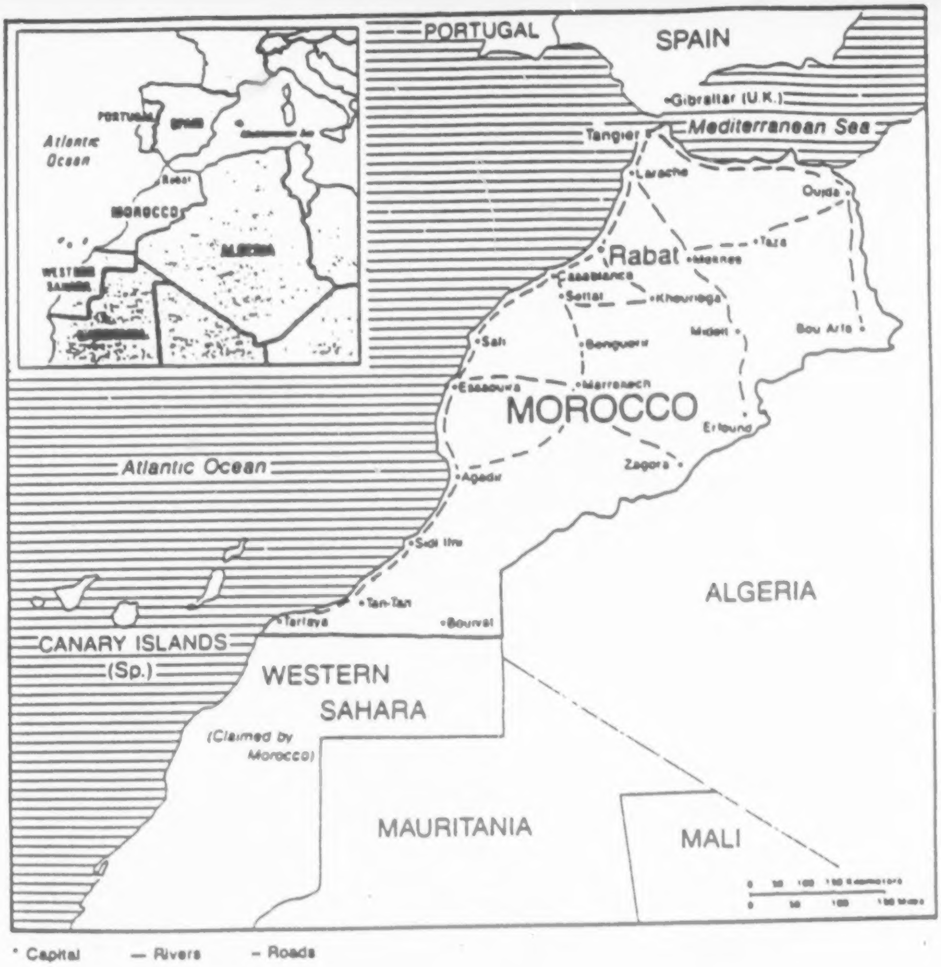
PORTUGAL
SPAIN
Gibraltar (U.K.)
Tangier
Mediterranean Sea
Larache
Oujda
Taza
Rabat
Meknes
Casablanca
Settat
Khouribga
Midelt
Bou Arfa
Safi
Benguerir
Essaouira
Marrakech
MOROCCO
Erfoud
Zagora
Agadir
Atlantic Ocean
Sidi Ifni
Tan-Tan
Tarfaya
Bouvral
ALGERIA
CANARY ISLANDS
(Sp.)
WESTERN
SAHARA
(Claimed by
Morocco)
MAURITANIA
MALI
Atlantic Ocean
PORTUGAL
SPAIN
MOROCCO
ALGERIA
WESTERN SAHARA
* Capital
— Rivers
– Roads

## History of Morocco

Selected historical dates contributing to the culture and identity of Morocco, known to the Arabs as *al-Maghreb al-Aqsa*, the 'farthest land of the setting sun'.

*Prehistory*

| | |
|---|---|
| c. 800,000 B.C. | Tools found in Casablanca, located on the Atlantic coast, indicate that Morocco was inhabited at this time. |
| c. 5,000 B.C. | Ancestors of early inhabitants joined by new populations of the East are categorized as Berbers. |
| c. 1600 B.C. | Carved images of daggers, haldberds, hatchets and shields used for hunting and fishing are found on rocks in the High Atlas perhaps created by Berber shepherds. |

### *Antiquity*

| | |
|---|---|
| c. 800-600 B.C. | Libyan script invented by the Berbers is found in the Atlas Mountains. Phoenician lettering found on pottery in Essaouria. |
| c. 500 B.C. | Ethiopians settle in Morocco. The Atlanes, after whom the Atlantic Ocean is named, populate the central Atlas. |
| 25 B.C. - 23 A.D. | Juba II was made King of Mauretania by Augustus the Roman Emperor and reigned from the city of Volubilis. |
| 42 - 429 A. D. | From 42 A.D. Roman armies occupied Mauretania and remained until 429 A.D. when the Vandals arrived. |
| 533 A.D. onward | The Byzantine, followed by the Visogoths occupy Ceuta and Essaouira along the Atlantic coast. |

### *Muslim Conquest*

| | |
|---|---|
| 622 | Beginning of *Hegira,* or the Muslim era. |
| 682 | The Arabs under the direction of Sidi Okba Ibn Nafie invade Morocco. He is the founder of Kairounan, the first Muslim City in Tunisia. |

### *The Idrissid Dynasty (788-1055)*

| | |
|---|---|
| 786 - 788 | Idriss I, a descendent of the Prophet Mohammed through his daughter Fatima and son-in-law Ali found refuge in Morocco and was proclaimed *iman* (religious leader) by the Berber tribes of central Morocco. He founded Fez in 789 and unified Morocco. Poisoned in 792 he was succeeded by Idriss II who ruled until 828. |
| 828 - 1055 | The rule of Idriss II was passed onto his sons and brothers. By 1055 the Almoravids, a nomadic Berber tribe move northward on a mission to purify and strengthen the weakened Islamic faith. |

### *The Almoravid Dynasty (1073-1146)*

| | |
|---|---|
| c.1070 | The Almoravids founded the city of Marrakech, the capital of Morocco. |

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### *The Almohad Dynasty (1147-1269)*

| | |
|---|---|
| 1121 - 1147 | The leader Mohammed Ibn Toumert (the Torch), whose followers become known as the Almohads (unitarians) rebelled against the Almoravids and preached a doctrine of radical religious reform. |
| 1147 - 1269 | Almohads capture Marrakech in 1147 and unify Morocco until 1929. |

### *The Merinid Dynasty (1269-1465)*

| | |
|---|---|
| 1248 - 1269 | Beni Merin, Zenata people from the Moulouya basin seize Marrakech and throw out the Almohad dynasty. |
| 1269 - 1465 | The Merinids try to rebuild the empire but cannot drive back the Portuguese and Spanish armies. |

### *The Saadian Dynasty (1525-1659)*

| | |
|---|---|
| 1509 - 1525 | The Saadian Cherif El Kaim fought against the Portuguese army, captured Marrakech in 1525 and established the Power of the new dynasty. |
| 1602 | The Saadian dynasty disintegrated. |
| 1609 - 1611 | Arrival of Andalous Muslims from Spain settle in Sale. |

### *The Alaouite or Alawite Dynasty*

| | |
|---|---|
| 1672 - 1727 | Moulay Ismail makes Meknes his capital and spends his reign pacifying tribes within Morocco. |
| 1727 | Morocco is plunged into a civil war with the death of Moulay Ismail. |
| 1830 | France occupies neighboring Algeria and interest in Morocco by Great Britain, France and Spain increases. |
| 1873 - 1894 | Moulay al-Hassan rules over Morocco and manages to keep Europe out except along the coast where Spain and Great Britain set up ports of trades. Treaties are imposed with Spain, Great Britain and France. Morocco becomes heavily in debt with foreign banks. |
| 1906 | *Conference of Algeciras* appoints France and Spain as trustees of the new Banque Nationale du Maroc. |
| 1907 | France occupies Casablanca. Moulay Hafid is proclaimed sultan. |

| | |
|---|---|
| 1909 | Spain embarks on the conquest of the Rif region. |
| 1911 | Moulay Hafid calls French troops to liberate Fez which was besieged by insurgent tribes. |

### *The Protectorate (1912-56)*

| | |
|---|---|
| 1912 - 1956 | A treaty signed by Moulay Hafid makes Morocco a French protectorate and gives Spain a sphere of influence. Moulay Hafid abdicated and was succeeded by his brother Moulay Youssef. In 1912, General Lyantey was installed as Morocco's resident French general and moves the capital to Rabat. 1953 the sultan, Mohammed V is deposed for sympathizing with the nationalists and is exiled to Paris. |

### *Morocco in the 20th Century*

| | |
|---|---|
| 1955 | Mohammed V's return from exile Nov. 16, 1955 opened the way for independence and Morocco was recognized first by France on April 7, 1956, and later that year by Spain on Oct. 29. Upon Mohammed V's death he was succeeded by his son Hassan II. |
| 1962 | A constituition is adopted. 1963 the first elections are held and throughout the 60's the government confronts political And economic crisis. |
| 1970 | King Hassan II published the draft of a second constitiution which is adopted by referendum in July 1971. |

# Islam

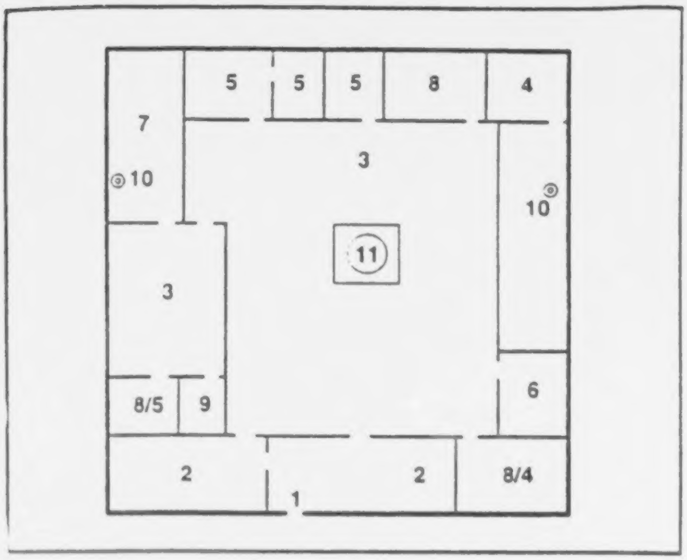
**History**

| | |
|---|---|
| c.570 - 632 A.D. | The Prophet Mohammed born in c.570, while living in Mecca begins to receive revelations in 610 and begins to preach the message of Allah. These revelations are contained in the Koran. |
| July 16, 622 A.D. | The Prophet Mohammed and followers are forced to leave Mecca. This date marks the beginning of the Muslim era, or *Hegira*. |

**Five Religious Duties**

| | |
|---|---|
| *shahada* | This is the profession of faith, 'There is no God but Allah, and Mohammed is His Prophet.' |
| *sala* or *salat* | The obligation to prayer five times a day usually in a mosque but can be done anywhere with Muslims facing Mecca. The most important prayer is midday prayer on Fridays held in the mosque. |
| *zakat* | All Muslims should give alms to the poor. |
| *sawm*<br>and | Ramadan, the ninth month of the Muslim calendar, commemorates the revelation of the Koran to Mohammed. All Muslims are required to fast abstain from sex from dawn to dusk every day of the month. |
| *haj* | At least once in their lives Muslims should make a pilgrimage to Mecca |

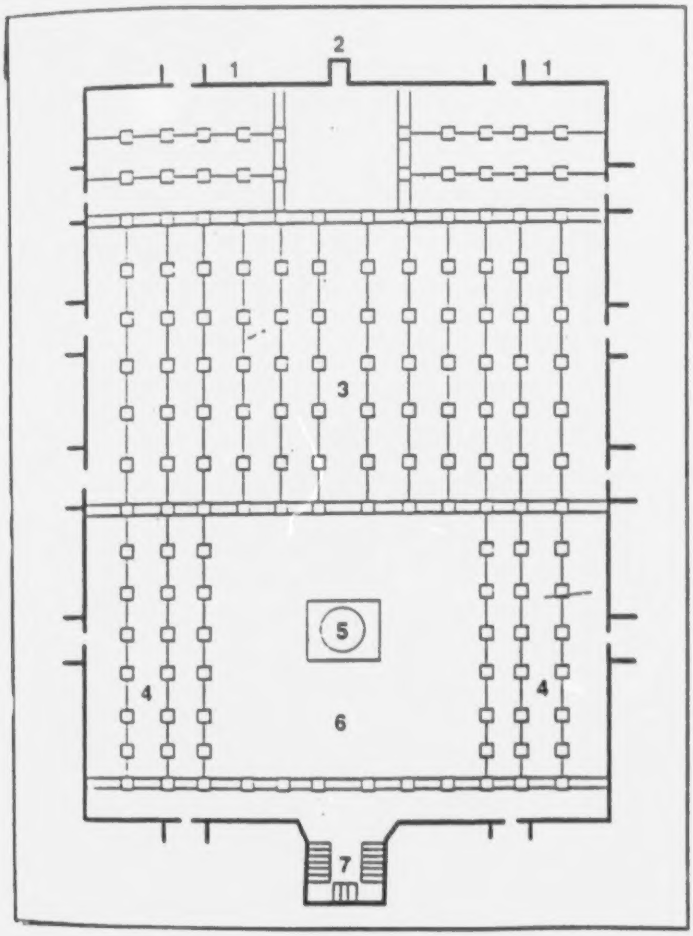
## Moroccan-Domestic Architecture



**Courtyard House**

1 Entrance (placed to obscure view into courtyard)
2 Men's reception room
3 Courtyard & gardens
4 Living & sleeping area (Harem)
5 Service & storage area
6 Stable
7 Formal salon
8 Kitchen
9 Toilet
10 Well
11 Fountain/pool

## Moroccan- Religious Architecture



**Typical Mosque**

1 Qibla Wall
2 Mihrab (indicating the direction of Mecca) & Minbar (pulpit found in community mosques or jammaas, where the mosque's imam delivers the Friday sermon, or Khutba)
3 Haram (Prayer hall) which is segregated by gender
4 Riwaq
5 Fountain for ritual ablution
6 Sahn (courtyard)
7 Minaret where the muezzin calls the faithful to prayer

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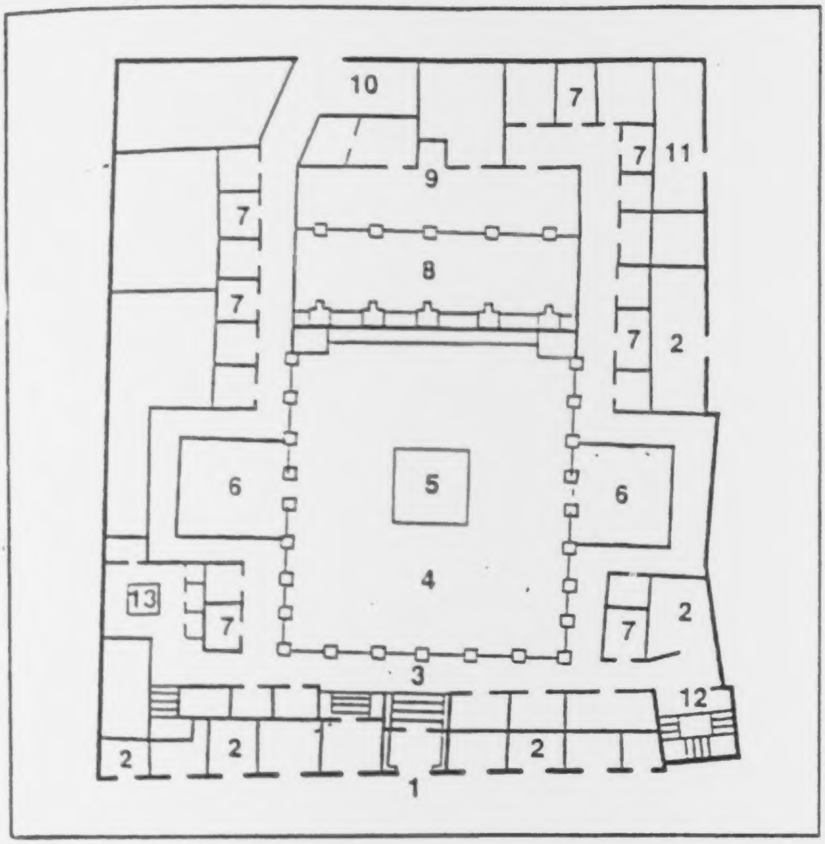
Moroccan- Religious Architecture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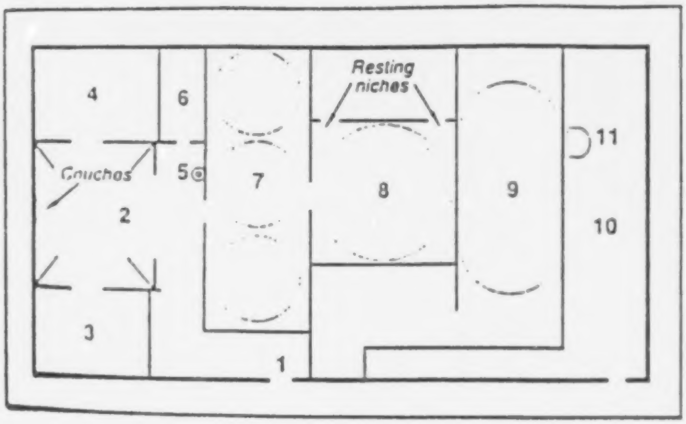
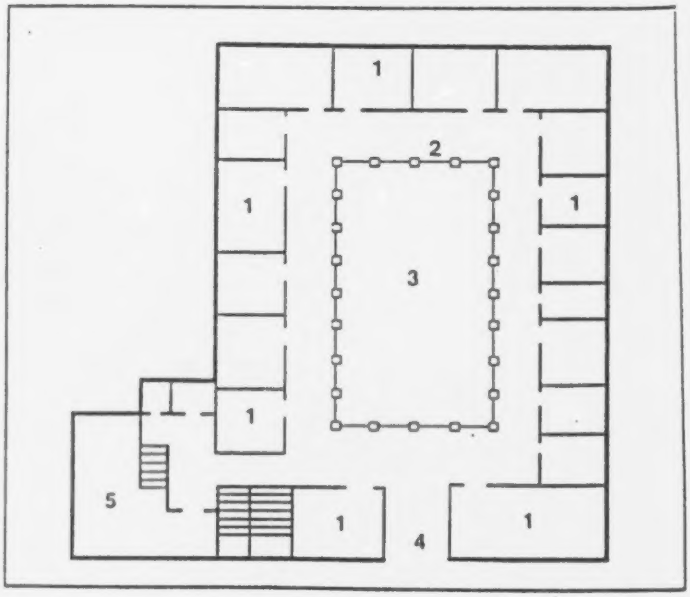
**Mederasa**

| | |
|---|---|
| 1 | Main entrance |
| 2 | Shops |
| 3 | Porticos |
| 4 | Courtyard |
| 5 | Fountain |
| 6 | Lecture rooms |
| 7 | Student cells |
| 8 | Prayer hall |
| 9 | Mihrab & Minbar |
| 10 | Mosque |
| 11 | Qua'ranic school |
| 12 | Minaret |
| 13 | Toilet |



**Hammam**

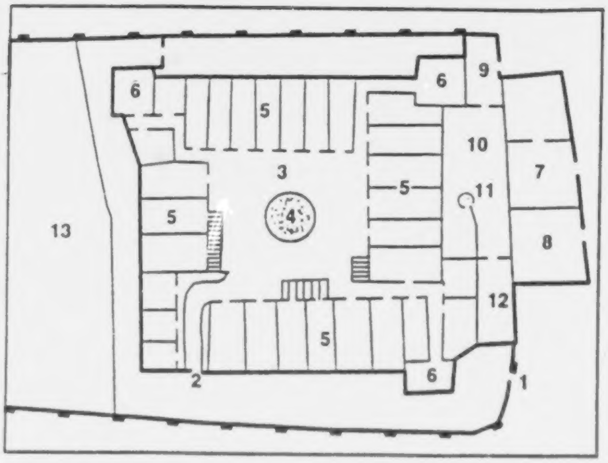
1 Entrance (Zigzag design)
2 Disrobing room with pool plus couches to rest on with tea, coffee or sherbet after bathing
3 Attendant's room
4 Relaxing room
5 Fountain
6 Toilet
7 Cold room, traditionally with three domes
8 Warm room with niches for reclining bathers. Washing, massage and rinsing are aided by bath attendants.
9 Hot room
10 Heating room
11 Boiler & furnace



**Funduq**

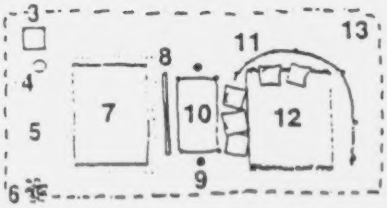
1 Shops, Mills, Warehouses, Bakeries, Teashops & Stabling (ground floor). Pilgrim's cells (second floor)
2 Peristyle
3 Courtyard
4 Doorway
5 Mosque

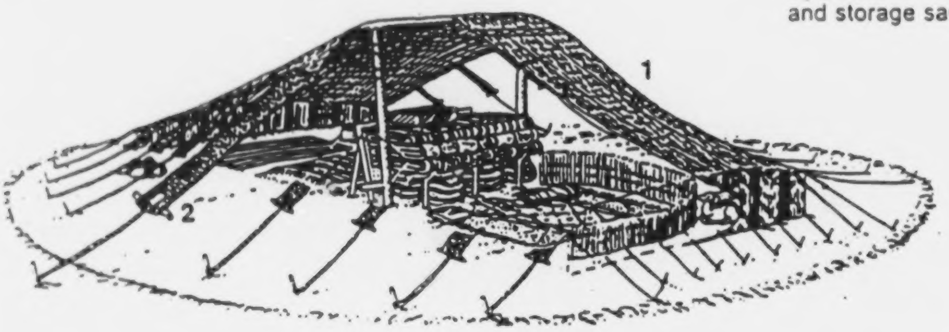
1 Entrance through Agadir wall
2 Entrance to granary
3 Courtyard
4 Cistern
5 Dwellings
6 Watch-tower
7 Council chamber
8 Room dedicated to granary's patron saint
9 Stable
10 Yard for animals
11 Water trough
12 Blacksmith's workshop
13 Mosque & religious school



**Berber Tent**

1 Main tent panel
2 Guy rope panels
3 Wooden rack for storing cooking utensils
4 Hand mill for grinding wheat to make bread
5 Women's area
6 Fireplace
7 Sleeping area divided by carpets and filled sacks
8 Simple vertical loom (fixed to tent post)
9 Main tent support poles
10 Wooden rack for storing carpet weaves and garments.
11 Mat screen separating men's area from utility area
12 Men's section
13 Space for newly born animals, agricultural tools and storage sacks





## Musical Instruments

**amzhad:** a single-chord violin, made of wood and goatskin cover, and played with a horse-hair bow; it is specifically a Berber instrument

**andir:** a long, narrow trumpet, most often used for celebrations during Ramadan

**bendir:** also called *tagnza* and *allun*, all Berber words that refer to a single-headed oriental drum

**darbuka:** a generic term for a form of drum typical throughout the Arab world; it is usually made of terracotta in the form of jug, with a goatskin cover on one side and held under the arm

**ghaita:** a Berber oboe made of two cane tubes and a horn bell

**guedra:** another kind of drum most commonly used by the so-called 'blue people' to accompany a dance performed solely by women

**guimbri:** a long lute with two or three strings

**kanza:** very loosely like a guitar, a three stringed instrument with a rectangular base

**kemenja:** a typical Arab instrument, not unlike the western viola

**nira or lira:** a reeded cane flute with six, seven or eight holes used by tribes in the High Atlas

**qarqba** (plural **qaraqib**) : large, metal castanets

**tbel or tabala:** a cylindrical wooden drum hung around the neck, or held under the arm

**tebilat:** two different sized and shaped drums fastened together with leather lacing and covered in skin

**zmar:** an odd-looking double clarinet.

## Styles of Music

**Arab-Andalusian** -Developed under the guidance of Ziryeb, a musician who settled in Granada in the 9th century. As Muslims were forced out of Spain in the 15th century music took root in Morocco.

**Berber** -Developed by Berber tribes as part of storytelling and the passing on of oral culture from generation to generation.

**Contemporary** -A newly developed style of music developed by Moroccan experimenting with moves that combine aspects of their heritage and western influences.

**Rai** -Usually identified with Algeria, it is gaining in popularity in Morocco.
It is a distinctly Arabo-African rhythm derived from Bedouin music.

# Moroccan Food

A traditional Moroccan meal will consist of first washing your hands with rosewater. Eating from a variety of dishes including eggplant, cucumbers and tomatoes, olives, okra, beets and onions and followed by a piece of Pastilla, a fine flaky pastry stuffed with pigeon and almonds. The main course will be a tajine of meat or fish with vegetable presented in a decorated earthenware plate and on Friday usually Moroccans have couscous. The meal is then followed by fruit and a wide variety of pastries such as honey cakes, cornes of gazelles, almond feqqas. Each meal ends with a drink of hot mint tea.

A list spices includes the following:

| | |
|---|---|
| **Cinnamon** | Bark of the Indian cinnamon. Used as powder for cakes and pastries and in sticks for tajines. |
| **Cumin** | Cumin and salt are sprinkled on kebabs and grilled meat. |
| **Paprika** | Mildly spicy red powder from a type of pepper. |
| **Ras el Hanout** | "head of the shop" is a special blend of spices ( cloves, roses, and cinnamon) made up by grocers. |
| **Pimento** | A hot tonic plant rich in vitamin C. |
| **Coriander** | Ordinally a Mediterranean plant, with a fresh peppery flavor that is much stronger in Morocco. |
| **Fennel** | Similar to anise, but not as sweet it is used in a variety of dishes. |
| **Black and White Pepper** | Black pepper comes from the seeds of the unripe fruit, white from the ripe fruit. |
| **Sesame** | Soft, sweet-tasting sesame is used in the sweetmeat halva, which can be brown, pure white or black. |
| **Cloves** | Used in a variety of dishes and also chewed to freshen your breath after a meal. |
| **Green Tea** | This forms the basis of mint tea and is grown on damp ground in the shelter of cork oaks. |
| **Verbena** | Moroccans are great produces of scented verbena which is usually used in infusions. |
| **Harissa** | A searingly hot paste made with pimentos, garlic, salt, cumin, coriander and olive oil, is used in tajines and couscous. |
| **Capers** | Grown in the arid, stony deserts of Morocco and often exported to Spain and Europe. |
| **Boulghour** | Crushed wheat. The rounded grains of corn or couscous are used in a dish of the same name and also in some breads. |
| **Almonds** | Grown on more than 232,000 acres in Morocco. It is easy to find almonds in grocery stores, souks and among street vendors. |
| **Musk** | Musk, secreted by the abdominal glands of animals, is used mainly for its fragrance. |
| **Yellow Amber** | Usually used as a fragrance or burnt as incense. |
| **Incense** | A special Berber blend of aromatic plants, musk and yellow amber that is used to perfume the home. |
| **Lavender** | Used as an ingredient in *ras el hanout* as well as in infusions and perfumes. |
| **Roses** | Cultivated in the Dades Valley and used in a various blends of spices, in pastry and in perfumes. |
| **Henna** | Used for dying the hair, the palms of the hands and the feet. |
| **Ghassoul** | An absorbent clay ( smectite) that dissolve in water. It effectively removes grease and is used for washing the hair. |
| **Antimony Sulfide** | Lead- and sulfur- based galena. This mineral is ground into powder to make kohl for the eyes. |

# Fruit and Vegetables

**Fresh Fruit:**

Clementine, Valencia and Naval Oranges account for 80% of the fruit grown in Morocco.

Apples, apricots, cherries, pears, nectarines, peaches, quinces, plums and nut trees were introduced by the Greek and Spanish settlers.

Avocados, kiwi fruit, persimmons and pomegranates are the most recently introduced fruits.

Dates were introduced by Bedouin Arabs.

Prickly Pear is indigenous to Morocco.

**Fresh Vegetables:**

Tomatoes are the most important crop there, other vegetables include pimentos, eggplants, peppers, zucchini, fennel, carrots, cabbage and onions.

**Dried Fruit** is one of the most popular items sold in souks.

## Morocco; Sight, Sound and Taste
## Slide/Lecture Presentation

Welcome and thank you for coming to this presentation. For those of you who don't know me, I am Alba De Leon, the Lead Art Instructor at Palo Alto College in the Fine and Performing Arts Dept.

This past summer I had the opportunity to visit Morocco as a Fulbright-Hays Scholar. This presentation ***Morocco: Sight, Sound and Taste*** is a brief overview of my curriculum project completed as a part of the United States Department of Education Fulbright- Hays Seminar Abroad for 1998. The seminar was scheduled from June 24-July 29 and was entitled ***Moroccan Civil Society & Historical Traditions and Contemporary Challenges***.
My first and most impressionable experience of Morocco was attending a dinner late at night at the ***Dinarjat***. The **Dinarjat** is a traditional Moroccan palace-restaurant located in the interior of the **medina**, also referred to as the old city. We were met at the entrance to the **medina**, by a man carrying an old fashion lantern dressed in a *djellaba*. A djellaba is a man's and woman's outer garment, usually hooded with sleeves. It was like going back to the 13th century. He led us through a labyrinth of narrow streets lined by tall solid walls, closed doors and small windows. In contrast to this experience where we visualize a cultural scene from the past I noticed along the narrow streets young boys playing soccer with old deflated balls, an empty 16oz. plastic bottle of soda, and even a worn out shoe which they kicked around their designated playing field under modern street lamps. The **Dinarjat**, was a private home built in the 17th c. and converted into a restaurant that resembles an Andalusian palace. (Andalusian refers to the al-Andalus region in Spain that was occupied by Muslims before they were driven out between 1609-1611.)

There were sixteen instructors from the United States touring this country and I probably was the best equipped, being from Texas, to deal with a bus that did not have a working air conditioner. Traveling on the north Atlantic coast we stayed in Casablanca, Rabat, and Sale. During the day we traveled into what is called the Middle Atlas, a mountain region where the cities of Fes, Meknes, Ifrane and Khenifra are located. We also had the opportunity to travel to the Rif mountains a very different region from the Middle Atlas and close to Spain. The town we stayed in was called Chaouen or Chechouene. From this region we traveled to Marrakech, the most popular tourist city of Morocco, in the High Atlas. We attended lectures about Morocco's history and culture but more importantly learned by interacting with the people. We were invited guests to luncheons and dinners at the homes of our tour guides, a Berber family in Ourika, and many others. Moroccans are known for their generosity, hospitality and willingness to prepare elaborate delicious meals for travelers. An exciting adventure planned for all of us was living with families in their homes for three days. This gave each of us an opportunity to interact and experience a family setting quite different from the American culture. In the streets we encountered the working people of Morocco especially in the medina where they sell their wares in *souks* (small shops). All of these experiences contributed to an understanding of this country, the people, and its culture that goes well beyond the learning we gain from the traditional methods used in classrooms.

Today, I will present to you some of the images I photographed in Morocco, provide you with an opportunity to taste foods that are significant to the people of Morocco and hear Moroccan music especially Andalusian music which the Andalus Muslims of Spain brought with them when they migrated to Morocco during the 17th c.

The exhibition set up consists of typical Moroccan products that can be bought in this country and include a Berber rug and pillows, embroidery, jewelry, kohl boxes (for eyeliner), a tajine, serving plate, teapot and glasses as well as a djellaba. Postcards selected for display are of significant arched gates, henna tattoos and local costumes. Books collected during my travels provide a closer examination of Morocco and its people.

I will begin with a slide/lecture presentation that highlights some of my experiences and accompanies the booklet you picked up as you came into the room. The music you heard when entering this room was Arab-Andalusian. I will entertain questions during or after this presentation and then we will move into the dining room to taste some of the Moroccan foods that have been prepared for us by Chef Will Thornton. These foods are only a sample of a greater variety that make up the exquisite Moroccan Cuisine and the everyday food of the people. You will have the opportunity to taste breads, relishes, olives, fruits and nuts as well as the popular skewered meat that is often cooked over a small grill. A video tape made by Jerry Kaminski, a colleague, who attended this seminar with me will play as you taste the food. This video is not of the best quality but does provide a visual record of some of the places and activities we were involved in during this seminar.

**Slides**

Morocco is located in the northwestern corner of the African continent.

It is bordered by:

the Mediterranean
the Atlantic ocean
Algeria
Mauritania

Just south of Spain, it is separated from Europe by the Strait of Gibraltar.

The Canary Islands are located in the Atlantic ocean southwest of *Rabat,* the capital of Morocco.

There are four distinct mountain ranges:

the *Rif Mountains* in the north,
the *Middle Atlas,* south of the Rif running north-east to south-west
*High Atlas* which parallels the Middle Atlas but is further south
*the Anti -Atlas,* the most southern mountain range before the desert begins.

There are also many rich river valleys, sandy coasts and desert areas. Morocco's climate is affected by these mountain ranges and varies from region to region, typically it rains between November and March and summers are hot and dry. This wide range of geography is why many Moroccans describe their land as "a cold country with a hot sun".

**Slides**

One of my favorite cities we visited was *Chaouen*, a name derived from a tribe, known as Berber. This city is also known as *Chefchaoun* or *Chechaouen.* Chaouen is located between two mountains known as *Jebel Ech Chaouen* meaning *Horned Mountain*, and was founded in 1471 by the cherif Mulay Ali Ben Rachid. It was a place from which to launch attacks that would prevent the advance of the Portuguese and Spanish further inland in the 13th c.. The thick wall that fortified this city still stands today yet has been broken through in several places as the town has expanded.

As an artist I was interested in Chaouen because it is a city literally painted in blue. As a part of my preparation for this trip I studied Jeffery Becom, a contemporary photographer who travels throughout the world photographing countries such as Morocco, Greece and Turkey. I found his photos of Chaouen captured a unique artistic description of the blueness and beauty of this city that was very intriguing.

Other artists I would recommend for you to examine before visiting Morocco are:

1. Matisse who visited Tangier in 1912 and captured the beauty of the people and this city in his drawings and paintings.
2. Eugene Delacroix whose works depict traditional every day scenes.
3. Mohammed Abderranmane Tazi's film "Searching for My Wife's Husband" this is a satirical film about the custom of "repudiation". The plot essentially deals with a man with three wives who repudiates his youngest wife and then tries to find a way to remarry her. It deals with issues of polygamy and provides some interesting insights to a custom not popularly accepted in the United States.

After our experiences in Rabat and Fes, the first urban cities we visited, Chaouen was a very pleasant small town to visit. I found it easier to communicate with the people, especially merchants since many spoke Spanish as well as Arabic and French.

**Slides**

Here are some slides of the blueness and beauty of this town through my eyes. A couple of these slides were bought at a local store and show how the city looked in the 1970's.

**Slides**

Staying for four days in Chaouen I was able to try my hand at making a purchase the traditional Moroccan way. Money used in Morocco is called *dirhams* with an exchange rate of almost 10 dirhams to one U.S. dollar. It is divided into 100 centimes with notes found in denominations of Dr10, Dr20, Dr50, Dr100, Dr200. Coins are a complex array of 10, 20, 50 centimes on up. Feeling quite comfortable with the language now and speaking Spanish I enjoyed the more relaxed attitude of the sellers in this town. I decided to buy a rug.

**Slides**

This is a Berber rug or a Handira des Beni Ouaraine rug I bought. It is a rectangular rug with varying dimensions according to the size of the woman who makes it. It generally has two strings on each side to use as a tie around the neck and is worn with the long threads out. The colors are all natural dyes and this geometrical pattern is specific to a Berber tribe. The day I bought the rug, I took two colleagues with me and we began the process by first looking at a variety of rugs that were hanging on the walls and displayed on the floor. Once they started to unfold rugs from piles located throughout the story we were offered mint tea. Drinking mint tea with the owner is often part of the process for buying rugs and other high price items. The price quoted for this rug at the beginning of this transaction was 9,000 Dr or $900.00, eventually it was sold to me for 3,000 Dr. or $300.00. The entire event took over three hours.

In the 15th century Chaouen was populated by Andalous Muslims leaving Spain, they brought with them their Arab-Andalusian music. The *Kasbah* a former prison in the center of town constructed in 1672, has been converted into a museum which houses an excellent display of traditional musical instruments. While at this museum I realized how fortunate we are in the U.S. because our museums have security and are air-conditioned. The museums in Morocco were very interesting and have many excellent displays but some like the one in Chaouen seem to be in a less controlled environment.

**Slides**

In these slides we see the site of Volubilis, near Meknes where Roman mosaics were displayed. In an attempt to keep the authenticity of the mosaics at the this Roman ruin, the Moroccans have not removed them which exposes them to the weather of the region.

**Slides**

In larger cities we did find more modern museums that had collected objects that could be used to teach about the history and culture of Morocco. These are photos of ceramic ware and tiles that have been selected for preservation in the Royaume du Marco or Regional Museum of Ceramic in Sale and the Batha Museum in Fes.

**Slides**

Now, let's listen to an Andalusian song. Descriptions of this style of music and of musical instruments can be found in your booklet. As I mentioned earlier Chaouen during the 15 c. was populated by the Andulus Muslims leaving Spain and with them came Arab-Andalusian music which had been developed by a man called Ziryeb, a musician who settled in Granada in the 9th c. These slides show the members of an Andalusian band formed in Chaouen to maintain this traditional style of music. We attended this concert at the house of Ali Raissonne, a member of the Chaouen's City Council in charge of cultural affairs. His house, similar to the Courtyard house (see floor plan in Booklet) provided us with the opportunity to experience its architectural space. We attended several functions at his house, this concert, a Koranic school "graduation" attended by the mayor and other dignitaries, and an all night women's prayer celebration on the eve of the Prophet's birthday which happened to fall this year on the 6th of July. (Note: Islamic holidays are based on the lunar Hijra calendar which is about 11 days shorter than the Gregorian calendar and which means that holidays fall on different days each year). *Hijra* refers to the flight of the Prophet Mohammed from Mecca to Medina in 622 A.D. or the first year of the Islamic calender recognized as year 1)

Like many Moroccans, his family was large with many generations living together under one roof. His house was in constant motion with children running about, women cooking and people constantly entering and leaving the house. During the concert all the women sat in the upper balcony while guests remained in the lower level, his wife was never introduced to us and was rarely seen. We were told by our guide that wives are generally not seen when guests are in the house in keeping with traditional Muslim custom.

The role of women as noted by Fatima Mernissi a leading feminist in her book The Veil and the Male Elite: A feminist Interpretation of Women's Rights in Islam (p.1) is dictated by the "*Hadith* collections [which] are works that record in minute detail what the Prophet said and did. They constitute, along with the *Koran* (the book revealed by God), both the source of law and the standard for distinguishing the true from the false, the permitted from the forbidden - they have shaped Muslim ethics and values."

What I observed were some women living in what appeared to be the traditional manner as housewives, cleaning, cooking and bearing children, while a younger generation usually found in the large cities appeared to have not only adopted a more western style of dress and attitude holding significant jobs as teachers, lawyers, bank tellers, etc. But never did I see a woman as the owner of a small shop, this activity appears to be reserved only for men.

Currently, there is a move in this country to liberate women and make them a more contributing factor in this society but it is a slow process because of how Islamic law has developed and how century old customs are still in place. In a small Berber rural town in Ourika the distinction between women and men was made very clear by noticing that the young boys of this small town were allowed to bathe in the river, playing and enjoying a beautiful hot day while the girls, some not more than ten years were required to work carrying small children on their backs, washing clothes alongside their mothers and lugging firewood and supplies needed to run a house. In urban cities, cafes are always full of men drinking coffee or mint tea often they are involved in deep heated debates. Moroccan women are not seen in cafes and usually walk the streets in pairs. There is a clear separation between men and women still in place and not once did I notice a warm embrace between a man and woman, neither did I see men and women holding hands in public.

The only time that this situation shifted and women appeared to walk more comfortably in the streets was the day of the World Cup Soccer game. The men were too busy watching the game to notice what women were doing.

We were told in the lectures we attended that Morocco is working towards upgrading the role of women in this society by encouraging them to get an education (almost 70% of women are illerate) and providing work opportunities, but this struggle is made difficult by the fundamentalists who fear the westernization of their society and the loss of their traditional way of life where the woman's role is limited. This move towards liberating the woman has caused such havoc in households that we were told the first women's abuse hot line has been established in Casablanca.

**Slides**

As in every urban and rural city we visited, Chaouen has a Mosque that embodies the Islamic faith. The five religious duties of the Islamic Faith are:

*shahada*-this is the profession of faith, "there is no God but Allah, and Mohammed is His Prophet."

*Sala or salat*- the obligation to pray five times a day usually in a mosque but can be done anywhere with Muslims facing Mecca. The most important prayer is midday prayer on Fridays held in the mosque with a sermon delivered by the *iman* (religious prayer leader).

*Zakat*- all Muslims should give alms to the poor.

*Sawm* -Ramadan, the ninth month of the Muslim calendar, commemorates the revelation of the Koran to Mohammed. All Muslim are required to fast, abstain from sex from dawn to dusk every day of the month.

*Haj*- at least once in their lives Muslims should make a pilgrimage to Mecca.

The floor plan of a mosque is included in your booklet. In Chaoeun as in every other place in Morocco except Casablanca, Mosques are not open to non-Muslims. This mosque in Chaoen is called, *Jamaa El Kebin*, The Great Mosque founded in the 15th c. It has an octagonal minaret, perhaps the only one in all of Morocco and is said to have been inspired by the Torre de Oro in Seville. The *minaret* is the tower that usually rises above all other buildings in the town and is the place where the call to prayer is recited five times a day. Where once the call was sung by a man, now days you hear the call to prayer via speakers and recordings.

**Slides**

Other significant religious structures found in Morocco are the *mederasas* which serve as residential colleges where theology and Muslim law are taught. But before we see the medersa in Sale which is open to all visitors, let me show you some slides of school children attending a Koranic school the first level of schooling received by children. This opportunity is not typically available to travelers but we were invited by Ali Raissouni, a member of the Chaouen City Council, to observe young children in this setting in an effort to gather information to impart to you about their system of education. Ms. Helen N. Boyle a Fulbright Dissertation Fellow from the University of Pittsburgh explained and accompanied us during this visit. She was completing her research in Chaouen at this time. In her informal remarks to us which are included in the booklet she states, "Koranic schools have been in existence in the Arab world since the time of the Prophet Mohammed ( 7th c. A.D.) They are religious school that facilitate memorization of the Koran and in doing so, impart basic literacy skills to students as well. They are modeled on the educational practices of the Prophet and his companions and have as a central and defining feature, a focus on memorization of the Koran. In rural areas they are sometimes the only type of formal schooling that children receive." ( Helen N. Boyle)

**Slides**

Now let's look at the *medrassa*, (floor plan found in booklet) located in Sale just across from Rabat. Constructed in 1333 by the Sultan Abu al-Hassan Ali it is a excellent example of the artistry of the Merenid dynasty. On the walls we see the complex zellig-tile work, topped by intricate stucco carving and elegant cedarwood carvings. As with the mosque, you find the *mihrab* (prayer niche) located in *qibla* wall indicating the direction of Mecca.

Fatima Mernissi, a leading feminist and educator of Morocco whom we had the pleasure of meeting states in her book, "The Veil and the Male Elite" , "The qibla is an orientation, the orientation toward the place of the Ka ‘ba, the age-old sanctuary taken over by Islam in year 8 of the Hejira (AD 630), when Muhammad reconquered his native city. The qibla gives to Muslim prayer - in addition to its spiritual objective (meditation) and its pragmatic objective (discipline) - its cosmic dimension. It puts the Muslims into their orbit, makes it possible for them to situate themselves in the world and to connect themselves to the universe, including Heaven."

**Slides**

Other architectural structures found in cities are the *hammam*, which is a community public bathing house, and the *funduq* which means hotel. Funduqs once vital places for the traveler visiting a city are not easy to find, many have fallen into disrepair and others have been converted into museums. Here is slide of a funduq found in Fes medina which has been converted into a museum and a slide of an old under used funduq. In Chaouen, we found a functional funduq constructed in the following manner: the first floor is usually reserved for the animals while the upper floors provide accommodations for the traveler. It has a central courtyard that is open to the sky and is surrounded by small shops.

In conclusion I would like to show images of the medinas found in Marrakesh, Fes, Rabat and play contemporary music often heard playing in these shops. These slides are meant to show:

the narrowness of the streets,
the method of transportation of wares through these streets, and
some of the products sold in the souks such as shoes, fruits, vegetables and spices.

Of particular interest is the zellig souk that shows an artisan creating tiles to be used in decorative patterns. According to the Knopf's Guide of Morocco this artform was "developed in the 10th c. reaching its highest expression in the 14th c" which coincides with the presence of the Merinid dynasty (1269-1465). It consists of putting together individually cut tiles into a pattern created by a master craftsman according to some rules that have been handed down generation from generation. Each type of design has its own particular name and colors in line with tradition. "It has been influenced by Italian majolica and Andalusian azulegos tile work and consists of endless repeating geometric patterns. It is found in all architectural and public building and suits an artistic expression consistent in keeping with these words attributed to the Prophet Mohammed, "Do not try to depict the Lord or his creatures. Paint only trees, flowers, inaminate objects, for on the day of judgement those who have been painted will come to reclaim their souls from the artists who unable to satisfy them will experience the torment of eternal damnation."

Now let's taste some food.

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Here are some of the recipes and a list of common items that can be purchased to provide participants with a sampling and taste of Moroccan foods. All recipes were taken from The Moroccan Cookbook by Irene F. Day. As noted by Irene, "this is not the kind of cooking which always demands accuracy. Where ...exact measurements [are not given] you can take it that your own judgement or taste should be the guide, as it would be for a Moroccan cook."

**List of common items that be easily purchased at a grocery store:**

olives-both black and green

dried fruit- dates, raisins, prunes and figs and almonds

fruits- prickly pear, pomegranate, persimmon and avocados
oranges, apples, peaches, quinces, plums

**Pinchitos-** *served in the region around Chaouen*

This recipe may be applied to beef or mutton, using meat and/or liver, kidney and heart. Two lbs. are ample for 6 people. Cube meat in ½" bit size pieces. Cube in tiny pieces 1/4" lb. of suet, or fat.

**Step 1** Pound into a paste in the mortar:

- ½ head garlic, peeled
- 5 tablespoons parsley, minced
- 1 tablespoon salt
- 3-4 teaspoons cumin seed, ground
- 1 teaspoon hot red pepper pods

**Step 2** Blend meat and suet together with spice paste in a dish and allow to marinate 15-20 minutes. Then spit alternately bits of meat with bits of suet on skewers. Hold skewers of meat over hot smokeless wood or charcoal embers, or rest ends in such a way that they do not touch the embers. Turn over when done on one side. Lacking such fuel, they may be done by resting ends of skewers on the edges of a roasting pan.

**Serve** Hot, with or without pinchito hot sauce, on individual plates. Moroccans eat them by gripping the skewer in one hand and drawing off each bit of meat with the other with a bit of bread.

**Relish Salad ( Sçhlada L' Filfil)**

The Tetuani table is set at all time with this finely diced, almost minced salad, which serves also as a relish and is a splendid light accompaniment to heavy meat dishes.

**Mix together:**

2 cucumbers, finely diced in 1/4" or smaller cubes
1 large firm tomato, finely diced in 1/4" or smaller cubes
1 medium -sized onion, finely diced in 1/4" or smaller cubes
2 hot red chili peppers, cut up fine (optional)

Dress with salt, oil and vinegar. Let marinate ½ hour before serving.

**Bread ( L'Hobz)**

Moroccan bread is rather heavy, but tasty and nutritious; it is a round disk made from flour which is not highly refined. People who 'know' this bread can walk through the market where, early in the morning or late in the afternoon, the unwrapped warm loaves are piled high at open-air booths and tell by looking at them- or pinching them-which is the loaf they want.

Since many different families and many different bakers share the use of a communal oven each family or baker stamps the top of it loaves with some identifying mark.

Arabs bake bread on flat, airy surfaces in a great, cavernous community oven which has been heated by wood or charcoal and the fire itself removed. With the use of a kind of long -handled shovel, the loaves are introduced into the oven, where the heat circulates freely around them. Once done on one side, they are flipped over.

This is the standard bread recipe:

**Step 1** Mix together

3 cups lukewarm water
2 teaspoons salt
½ cup yeast ( or 2 teaspoonsful of leavening in powder form)
to the above add 6 ½ cup yeast course flour

**Step 2** Knead well until it reaches bread dough consistency. Divide into portions, molding each loaf into a 1-inch high round disk about 8 inches in diameter. This recipe will provide about 3 of the flattish loaves. Place loaves on a floured board, cover with a cloth and leave for 2 hours to raise, then bake.

### Date and Almond Cookies ( T'Smahr bi Looz Mitabukeen)

**Step 1** Blend well together:

1/4 cup butter ( margarine)
½ cup honey

**Add into the above, and beat well:**

1 egg
1 tablespoon lemon juice

**Then add, mixing well:**

1 cup of fine flour
½ teaspoon salt
1/4 teaspoon baking soda
1/8 teaspoon cream of tartar
1 cup dates, cut up fine
1 cup almonds ( raw or slightly toasted), blanched and ground up or chopped fine

**Step 2** Make drop cookies on greased baking sheet, bake in hot oven for under 10 minutes.

### Gazelles' Horn ( Kabulzel)

Visitors to southern Morocco will be able to buy Gazelles' Horns- one of the best of Moroccan pastries- at pavement stands in Casablanca, Rabat, Marrakech and Fes. The simi-sweet almond-filled patty, best produced in Marrakech and Fez kitchens, takes its name form its curved crescent shape, rather than from any association with the vanishing species. The recipe giver here makes ten good-sized tarts. The ingredients may be doubled for more, and since preparation takes time, it may seem worthwhile to make a fair-sized batch.

**Step 1** The pastry: make pastry dough and form into balls of a size which easily fit into the palm of the hand. Roll out to leaves 6" in diameter, medium-thin thickness. I suggest using the conventional pastry dough which is richer, but for the record, the following is the recipe for making Arabic pastry dough.

**Add together:**

3 ½ cups flour

1 cup orange blossom water (or water)

Knead well, then shape into balls, working with a little melted butter. Then roll out.

**Step 2** The filling; blend well together in a paste:

2 cups raw almonds, blanched, peeled and ground

1 tablespoon cinnamon

1 tablespoon orange blossom water ( or water)

½ cup sugar

**Step 3** On the lower half of each pastry circle,, place in a crescent shape, 1 large tablespoon full of almond filling. Fold the other half of the pastry leaf over it and pinch shut. Pinch off excess dough in the middle. Bake 10-15 minutes in a hot oven on a lightly floured metal. baking sheet; they should not be too well baked. Gazelles' Horns keep well if stored in an airtight tin.

*Variation* in Fez the pastries are only very slightly baked, so that the dough appears under-done. They are often then given this next treatment.

Boil together a thin mixture of orange blossom water (or water) and icing sugar until it is slightly sticky. Allow syrup to cool off until it is only warm. The kabulzel are dipped in this, then rolled in powdered sugar and left overnight. In the morning before use ( they are often eaten for breakfast), the loose sugar is brushed off.

In conclusion, this curriculum project and slide/presentation were designed to provide you with an opportunity to learn about Morocco and its people by looking at some significant architectural images, listening to traditional and popular music and tasting Moroccan food. This was my first trip abroad and it has clearly changed my life and how I teach students about other cultures and countries.

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## Remarks delivered during an informal, oral presentation on Quranic schools in Chefchouan to Fulbright-Hays Seminar on Civil Society in Morocco by:

Helen N. Boyle
Fulbright Dissertation Fellow
University of Pittsburgh

Resident in Chefchouan, Morocco from 2/98 - 10-98

Morocco Address: B.P. 133
Chefchouan, Morocco

U.S. Address: 79 Patricia Circle
Springfield, MA 01119

I am very happy to have the opportunity to talk to you about my research. I have been in "data collection mode" for the past five months and this presentation gives me the opportunity to switch gears and start to reflect more seriously on what exactly I am finding. That said, the changeover from collection to analysis mode has been rather recent and I am not presenting any "definitive" conclusions to you here on the role of Quranic schools in Chefchouan but rather some ideas on where my field work is taking me in thinking about and analyzing the role of these institutions. But first, you need to know...

### What Are They?

So, I am going to give you a little background on Quranic schooling.

1. Quranic schools have been in existence in the Arab world since the time of the Prophet Mohammed (7th century A.D.).
2. They are religious schools that facilitate memorization of the Quran and in doing so, impart some basic literacy (and in some cases numeracy) skills to students as well. At higher levels, they teach lessons on Islamic jurisprudence and philosophy.
3. Quranic schools vary widely across the Muslim world. Central traits they have in common are history and curriculum. They are modeled on the educational practices of the Prophet Mohammed and his companions and have as a central and defining feature, a focus on memorization of the Quran. (I will talk more specifically about pedagogy later on.)
4. Since Quranic schools in much of the Arab world (as opposed to Indonesia, for example) do not teach "modern" subjects such as science, technology, advanced mathematics, social studies and the like, contemporary Muslim children often pursue education at both Quranic and modern public schools.(This is the case in Chefchouan, for the most part.) In other cases, especially in rural areas, Quranic schools are sometimes the only type of formal schooling that children receive.

Why the focus on memorization, you might ask. Well, one researcher (Wagner, 1991 p. 265) sums it up, by saying: "One meaning of the word Koran is 'recitation,' and for Moslems, prayer is usually interpreted to mean the recitation of the Koran. Thus, the teaching of proper recitation through the memorization of the Koran has been a central feature of Islamic education." Memorization was, indeed, the main form of preservation of the Quran in the years after the Prophet's death, as it was not written down for several years after he died.

### Chefchouan

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## Chefchouan

That said, now, I will now give you some background on what types of schools exist here in Morocco, in Chefchouan to be specific. I am looking at two types of schools, both with their roots in the overarching definition of Quranic schooling I just described. The are: the msid and the kuttab. The msid is what you might call a traditional traditional school and the kuttab a modern traditional school (excuse the oxymoron). That is to say that the msid adheres to the traditional practices of Quranic schooling. These include:

1. Having a learned man, a fqih, as the teacher; he has usually memorized the entire Quran himself.
2. Using a wooden slate called a luh on which to write Quranic verse to be memorized
3. Students generally sit on the floor around the fqih.
4. Teaching students in group classes--not age segregated.
5. The development of a sort of master/apprentice relationship between the fqih and the student over time. (This is for the students that generally stay on to memorize the whole Quran.)
6. Peer tutoring among students, with older children helping out and quizzing the younger ones.
7. Lastly, students progress by material mastered, moving on to a new verse or text once they have memorized the one before. A uniform rate of achievement is not expected among the students; they don't have to keep pace with an overall group rate of achievement.

The kuttabs are much different.

1. They are preschools which usually teach students from ages 3 to 6, before they enter the public school system. They are not as age diverse as the msids and not as ability mixed, at least not enough for the kind of peer tutoring you see in the msids.
2. Children memorize some of the Quran, at least the last hizb, usually (the easiest and most commonly memorized).
3. They do not write on a luh. Some kuttabs do have blackboards.
4. Kids sit on the floor in rows, facing the teacher or the blackboard.
5. Lastly, the teachers are not usually fqihs who have memorized the entire Quran. For example, kuttabs in Chefchouan all have female teachers. (This is due to the work of the Green Zawiya Association, which is helping to fund a renaissance, if you will, of traditional schooling in Morocco. The Green Zawiya Association has established kuttabs in Fes, Chefchouan, Oued Lau, Tetouan, Casablanca, Marrakech and Larache. I will talk more about this "movement" in a minute.)

These kuttabs do have their roots in the traditional, centuries old Quranic schools; they did not evolve from French colonialism, as kindergartens and "maternalles" have. These latter do exist and do teach some Quran, but their origins are not the same and I am not looking at these types.

## What Exactly Am I Doing Here...

Now we come to the good stuff...From introductions yesterday, I believe you all know that I have a Fulbright dissertation fellowship--I am collecting data for my dissertation. My dissertation project is an ethnographic study of the role of Quranic schools in Chefchouan. Ethnography is a method generally associated with anthropology, although it is used in other disciplines and educators have increasingly come to embrace it as a way of studying classrooms and institutions when "traditional methods" (i.e. those coming out of psychology/educational psychology) have failed to sufficiently illuminate and explain a phenomenon. Ethnography generally consists of "being there" of being in "the field", wherever the "field" is, of observing, note taking, integrating oneself into a community and developing ongoing "conversations" about the topic to be explored. It is teasing out tacit knowledge in a sense for the purpose of gaining a better understanding of what s going on. Another important component, at least of my study are interviews. Observations and past library research provided me with questions, things I wanted to ask people directly. I am currently in the midst of interviewing at this stage.

I came here with a set of research questions, focusing on the idea that Quranic schools do more than simply facilitate memorization of the Quran, they school children in the discourse of Muslim communities of practice in Morocco, in Chefchouan--i.e. they are part of the process of teaching them how to "be" in their communities. While I still believe this in part, the research has led me, as I knew it would, to begin to refine and clarify this notion more.

### ...and What Have I Found?

Well, the first and most obvious thing I found was the vast difference between the traditional and modern Quranic schools. What I found in the msids, the methods, the ambiance, I expected. What I found in the kuttabs, I did not--female teachers, blackboards, public school style teaching methods (i.e. kids sitting in rows, the teacher at the front, almost lecturing...).

Msids are decreasing in numbers, especially in urban areas; they cannot compete with the public schools. Some children still attend the msid over the summer, which amounts to about two months, or around the constraints of their public school schedule. Kuttabs, by contrast, seem to be flourishing under the patronage of a brother of one of the king's councilors. Government policy is pro-kuttab, encouraging parents to send their kids to the kuttab as a sort of "head start" for public school. Kuttabs (and msids) are still privately run, not government financed.

In interviews with some prominent and well educated citizens, I was surprised to find a sort of dismissive attitude toward the kuttab. Standards have fallen, there is no fqih, it is just a place for kids to play etc etc. At the same time, while these citizens spoke favorably of the msids, they were not willing to simply send their children to a msid for their entire education.

I have spent more time in the kuttabs here in Chouan, thanks to the help of Sidi Ali who is the Green Zawiya Association president in Chouan. I find that kuttabs do not deserve to be so easily dismissed, as they are by some of the "intellectuals" I have spoken to. They are institutions of both transformation and preservation. They have adapted remarkably well to an existing "market niche" if you will. They have transformed themselves into preschools where they can still attract a lot of students and play a role in the education and life of the community. Quranic memorization as the central focus of the educational endeavor is preserved, although truncated some, in the kuttab. As memorization of the Quran is a much respected feat and the kuttabs do facilitate some memorization, they have retained some of their "cultural capital" if you will, among the average folk. However, kuttabs have recognized the need to transform some of their curriculum to meet ever growing demands for education. Thus, they have begun to incorporate the teaching of letters and numbers to children in an effort to prepare them for public school. As Mr. Ben Souda explained to me, poor parents cannot afford kindergartens and since these kuttabs are free for students, poor children can get the benefit of some preparatory education found in a kindergarten.

Most interesting I think, is the teaching of correct practice. Religion is taught as a subject--how to pray, how to wash, what are the prayer times etc. (An aside--some of this is taught by having kids memorize songs or chants on how to wash, or what are the five pillars etc. It is not entirely clear from the interviews I have done that they understand what they chant.) Some things are demonstrated though, like washing and how to pray (I say this mainly in Fes, I confess.) I have been told my numerous people that children from the kuttab have taught their parents how to pray or things like this. In the global village we now live in, variations by culture for example, in the practice of Islam are more exposed. Maraboutism, for example in Morocco has been part of the religious practice of people for centuries but it is now being more exposed as "incorrect" as not Islamic etc. Kids learn "correct practice" and teach them to their parents in order to conform to global standards of what is correct in Islam. In this sense, they are both preserving Islam by teaching the "correct" practices and transforming Moroccan religious identity away from certain distinctive cultural features like maraboutism.

Kuttabs have also preserved some aspects of traditional instruction, though, I would say lamentably not enough of it. Teaching is more and more indistinguishable from basic public school teaching--sort of chalk and talk. However, children still sit on the floor and there are still no real tests or ideas of passing or failing, that are so prevalent in public schooling. There is no weeding out. Having preserved the curriculum of the Quran, the traditional methods have been almost jettisoned. The kuttabs have incorporated female teachers as females are thought to be better with kids at this preschool age. They are gender integrated, which was not the case in the past. (The msid I visit in Chouan also allows girls to study there.) An interesting note about the female teachers is the extra-educational, social role this plays. The decision to hire girls, I am told, was made because there are so many females with no work who are very poor. This is a way to keep them off the streets and give them something to do--i.e. at once preserving and transforming social order.

If the msid represents the "old order" the preservation of traditional education in its purest form and the public school represents complete transformation to a non-indigenous system (brought from France), then kuttabs, it seems to me, hover in the middle, trying to launch a new generation of modern Muslims schooled in a little bit of both types--tradition and modernity.

**Now, the real fun--on to the schools.....**

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

PARTICIPANT CURRICULUM PROJECT

# AN OPEN LETTER RESPONSE TO FATIMA'S JOURNAL ENTRY

**Aaron Braun**
**South Shore High School**
**6565 Flatlands Avenue**
**Brooklyn, NY 11236, USA.**

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# AN OPEN LETTER RESPONSE TO FATIMA'S JOURNAL ENTRY

**Aaron Braun**

**Fulbright-Hays Seminar Abroad, Morocco, 1998**

I had initially intended to do my project on the Moroccan cinema, but seminar particulars and post-seminar considerations have conspired to alter my plans. The unrest of the fifth week in Rabat and Casablanca, the final numbing lectures and side trips to NGOs and project meetings with film directors, producers and archivists served not to focus but instead to cloud perspective. A café encounter with Fatima Casewit, the reading of her handwritten journal entry and its subsequent, all-too-brief discussion sent me back to the States in something of turmoil.

A week into my return, Fatima's completed journal entry arrived in my e-mail, and all hopes of writing academic treatises on Moroccan cinema were rendered utterly superfluous. Whatever I would write would be passionless, half-hearted and, ultimately, unread. To this day, I have yet to read my fellow Fulbrighters' project essays published after our Brazilian seminar back in 1994. The only item read, other than the group journal, was a five-page recounting of an incident in which two Fulbrighters were accosted on a Belem walk along a dangerous Amazon Riverfront marketplace. It was the personal account and reaction to this mugging that drew my attention, and when its writer began to expound on the socio-economic explanations for the behavior of his assailants, I scanned on to more legitimate passages...

When the Film Society of Lincoln Center programs a Moroccan festival, I shall then pursue my "project," with actual screenings rather than a regurgitation of whatever academic literature exists on the topic currently. Only then will Carl Dawson's and the Casewits' efforts on my behalf, setting up meetings with director Abderrahmane Tazi and various personages at the Moroccan Cinema Center, yield scholarly fruit.

So, you'll pardon me, Carl, Fatima and Daoud, if I find Moroccan cinema a secondary concern.

"What concerns me more is that upon leaving Morocco the participants are shaking their heads thinking, "this country has to get its act together." Have we succeeded in putting them in touch with the real soul of the country, of the real Morocco? Or have we just filled their heads with a lot of depressing statistics? I rather feel there should have been more human contacts like the day out to the Berber countryside, and the homestays. I have a sense that our group needed more time for day-to-day contact with Moroccans."

When Fatima cites the seminar participants, the language is suspiciously Brooklynesque, and I don't doubt that at one, or many, points during the seminar, I must have indeed uttered such a line. I offer it now as well. And, considering the three pages that precede her above passage, in which Fatima describes an ongoing conflict within *Maroc* (Morocco) between Islamic tradition and the encroaching modern world and its materialism, is she not in agreement that Maroc HASN'T QUITE GOT ITS ACT TOGETHER?

Without suggesting a national schizophrenia, a walk down main streets of just about any city in Maroc will provide, at the very least, an amazing *mélange* of conflicting styles of dress and architecture, ancient medina walls bedecked with contemporary satellite dishes, donkey carts along highways strewn with black plastic bags, all suggestive of this conflict between the traditional and the modern. For a five-week visiting Fulbrighter, this doesn't suggest anything beyond a quaint diversity, but it's interesting to note that a full-time resident of Islamic orientation may be intimidated into visions of Armageddon, spurred on by philosophers and prophets who predict '*alamat asa*.' Seems an extreme reaction, but reared in Judao-Christian lore as I was, not entirely surprising. It is exactly this sense of doomed humanity that caused my embrace of benign agnosticism, mild atheism or into whichever silly slot one may wish to pigeonhole my religious beliefs… Had I been reared in Islam, I would have just as likely fled ITS pessimistic paranoia, probably more rapidly.

This myopic vision of Islam, coupled with five weeks of tourist imagery may not serve to connect me to "the soul of the country, of the real Morocco," but I venture that I am not entirely deaf, dumb and blind [I only seem so now and again], and perhaps credit should be accorded for a perception of Maroc that may not necessarily be clouded in spoiled Western expectations and 'ugly' Americanism.

Five weeks is quite a chunk of time. It is quite enough time to get in tune with a culture… Certainly with its foods, marketplaces, vendors, touts and louts alike. I believe very strongly that I took leave of Maroc with a very tangible impression of this part of the Moroccan soul… What's more, I absolutely LOVED it! It may not represent all of Maroc, but what a delicious portion it is indeed. The most endearing Moroccans, those that bring a genuine smile as I write of them, are the two beloved gamins in the Fes medina who attached themselves to us and led and protected us from merchants and marauding asses alike. Mohammed, who thrice did materialize out of the blue, and sweet Ali Baba whose smile and tattered Disney blouse have not been lost in mind's eye in three long months of Re-Westernization. She remains an icon of a place visited. What sort of Islamite she is, whether she ever contemplates Armageddon or the conflict between the old and the new – all this is unknown to me. She was simply one of the main images I returned with, a universal child, not necessarily a third-world child, or Moroccan child, or Fassi child… Ali Baba is a child encountered and befriended – no political, religious or socio-economic affiliations or considerations needing to be applied… She was, in great part, Maroc to me!

For all of his well-intentioned political agenda behind our last evening in Chefchaouen, I cannot consider Ali Raissouni a lasting, beloved image of Maroc, as Lady Fatima suggests he deserves. There was a purity about Ali Baba, none about Ali Raissouni. He was a politician. We Americans have a natural mistrust of politicians. I am most grateful for the evening of Andalusian music he provided, along with his rousing speech about the importance of music, any music. But I cannot get beyond the image of a frantic, hopping Ali R. consistently jumping in and out of the meeting room to do his chores whilst hosting or orating. I could not have scripted a more absurdist scenario than this man skittering back and forth like a headless chicken. Perhaps he is the benevolent benefactor and concerned citizen and Islamite Fatima insists he is, but what of it? After as many politicos and academics as we had had thrust in our faces, including the heinously homophobic plagiarist, Si Mohammed Abu Talib, whose labored smile also graced us that final evening, here was yet another such figure, far more animated and entertainingly frantic, granted, but nonetheless indistinguishable from the others. Perhaps it was his slapstick ineptitude that allowed us to think less of him and his "shtick" and not even consider anything other than the awkward way in which we were being used. Unable to speak for the others, I ask, why wasn't I informed of his magnitude as philanthropist and humanitarian before that evening. His antics might have been then more palatable and I would have forgiven him his histrionics and allowed him more of an opportunity to shatter my knees with the tables he kept moving around ever so close to my head and limbs... Had I but known I was in the presence of a Mother Theresa wannabe, I'd have been far more gracious and open to the mendacity... As it stands, I plead ignorance.

Others encountered, of the academic and political species, particularly the lecturers, are clouded memories, one speaker fading into the next, one NGO indistinguishable from the other, "heavy-hitters" and flyweights, jeaned and booted Ambassadors and Parliamentarians, all are lost in a sea of jargon and rhetoric-laced presentations and affectations... I swear, the only time I was truly transfixed by any speakers, listening intently to every word as if my Fulbright scholarship entirely depended upon it, was the gloriously legitimate, poignantly real delivery of Messrs. Faris and Nabil. When they recounted their education experiences, my rapt attention was not due to horrific exposes of corporal punishment or tuition costs, but by the genuineness and utter lack of a hint of the mendacity offered by all other speakers. Of course, I exaggerate for effect. There must have been one or two individuals encountered who were equally genuine...the Peace Corps worker, the archivist at the Moroccan Film Commission, the dynamic Bayti administrative head...perhaps others. But how many marionettes did we have to wade through, how many power-pointed lecturers and monotoned deliverers of facts, figures and declarations muddled through?... And, I still defy anyone to adequately define the preposterous phrase "Civil Society!" Was the "Moroccan soul" to be intuited from all these lecturers? If so, I beg your pardon, but I slept through most of them and therein lies this writer's reason for returning to America with nary a hint.

Who were these presenters and lecturers? How many segments of Moroccan culture did they represent? Professors and politicians, NGO activists and micro-creditors...all educated and members of the upper crust of Maroc society. If I were to travel across the States and meet with only academics and "heavy-hitter" types, what hands-on information of any genuine import would I then garner? Certainly, an overview of the country's cultural and socio-economic status, but through whose eyes? Through an elite, probably elitist perception. Everyman would not be represented... Everyman is to be found waiting or waitressing at a Denny's or Waffle House, at local bars, bitching about bosses and taxes, budget cuts and the like -- just as Maroc's merchants and touts, waiters at Fes juice bars and the like are the more reliable sources for a genuine "feel" for the Moroccan "soul."

An example of this elitist segmentation of Maroc society we encountered occurred with our visit to scribe Fatima Mernissi at her beach home outside of Rabat. The fact that she had a large cadre of feminists gathered together was no surprise, nor was her subsequent West-bashing in general, New Orleans chauvinists in particular... What struck me was that director A. Tazi was also an invited guest, albeit beating an early retreat. Three of us had just met the man at his villa for an interview, and it was a pleasant surprise... The IRONY, however, came on our last night in Rabat when Tazi's film was screened at the Commission... Somewhere in the middle of the film, lo and behold, who should make a bit-part appearance but that self-same Fatima Mernissi! Certainly, this is but a simple example of friends interacting and sharing their art forms, and no more need be read into it... But I am struck with a sense of the ironic. I thrice met Tazi, with each meeting at an upper class, elite location, far removed from that "other" Maroc. I twice met Fatima, once at her 'privileged' beach house, entertaining a slew of guests of the literati and academic class, and then again in a celluloid encounter in which she was 'dressed-down' and portraying one of multiple wives to a traditional merchant...a reel persona that could not have been further removed from the real.

...In short, if translated into American terms of setting and locale, it would be as though I had met all these personages at their Beverly Hills offices AND/OR their Malibu mansions... Perhaps as they were preparing their latest cinematic venture or co-authorship on the state of inner-city public education, the perpetuation of land thievery in Arizona's Apache Reservation territories or the Appalachian hungry. I am not denigrating their abilities or rights to pursue such ventures, I simply observe that their privilege is so strikingly distant and alien to the beggars met at the medina, as to demand momentary pause and reflection: Who DID we meet and under what circumstances? Are Tazi and Fatima the delegates of the Moroccan 'soul' Fatima laments we did not intuit?

The suggestion that there were not enough "human contacts" such as in Ourika or in our homestays is indeed a painfully accurate one. Even our homestays, as hands-on immediate and soulful as the contorting of one's body to align with both a hole in the tiles and an intimidating, mocking pair of rigid Turkish feet, daring one to twist and prop without a cramp or worse... Whose homes were these? ALIF teachers and their families? More academics? Wonderful, generous, greatly appreciated, indeed loved, were all these souls who embraced us...but how typically Moroccan?

Ourika's Berber community was one of those genuine moments of connection that, alas, Fatima justifiably claims to have been too rare. Hopping onto the backs of trucks and driving through fields, waving at the residents was only a slight portion of the joys of the day. Walking amidst the irrigation ditches, watching the threshers, the millers and the karate-kicking local youth was a rural experience that I do not just cherish as a break from the urban routines that the seminar had developed into, but as a flash to my past, in a rural Israeli small town in the fifties when the ice truck would come down our unpaved street and I'd rip off some chunks, shooed away by the vendor in a scene out of Huck Finn... ACCHHH...picking apples in Fitzgerald's orchard, watching the women prepare the cous-cous outside as the menfolk regaled us with tea and conversation indoors, seeking shelter from the particularly hot sun that day on a neighbor's rugged floor, utterly, euphorically exhausted... Yes, Fatima, one or two more such days might have presented a more balanced sense of Maroc to a group of academics hailing from generally urban centers and spending most of the 5-week tour hopping from city to city, NGO to NGO, learned lecturer to learned lecturer. Hell, when Jacoob, Alba, the Dink and I hung out with the knick-knack vendors who had set up their wares aside our bus, much to the chagrin of some participants, were we not joyously offering some kind of economic compensation for that which we had just thoroughly enjoyed. The four of us and the vendors themselves were actively interculturally communicating and connecting [to offer a counterfeit version of what academics might tab in jargon to allow for this utterly humanist moment], and where in the hell WAS the harm?

Yes, beyond Ourika and the homestays and certainly Chefchaouen, the urban visits were overwhelming..., as were some of the dubious hotels. I risk the reader's chastisement and being damned 'ingrate,' but, with the Hotel Windsor, in Casablanca, the proverbial last straw had broken this camel's humps!

Having not been one of Lurana's alleged co-conspirators that afternoon at the Commission, when she claimed that "others" shared her desire for a different, air-conditioned hotel/brothel, I nevertheless had often moaned through a particularly hot day's afternoon in the Annakhil or on a particularly long jaunt aboard our beloved chariot, but never as official line, as legitimate complaint about facilities to be addressed by Carl, Fatima or Daoud. So I took four showers that night in Khenifra, twice daily in Rabat... There were alternatives to succumbing to the heat, just as the 44 degree day in Fes found me having bid a fond farewell to my homestay hosts and languishing in my air-conditioned Grand Hotel room watching my beloved Brassilleros conceding their throne to the French. But that woeful Windsor, ferchrissakes! No manner of multiple showers or insecticide or alcoholic retreats would serve to alleviate this particular horror. Fully embracing dear Fatima's sentimental choice of the Windsor, I would also agree that she had indeed UNDERESTIMATED this Fulbrighter's comfort needs. Ears plugged against the Keystone Kop traffic without, properly showered and inebriated as I may have been against the heat and mosquitoes within, sleep was still unattainable until covers and pillows were plunked out onto the patio where there was the occasional blessed breeze to allow sleep's embrace. It caused me to miss the 4:30 wake-up call, with Carl's insistent knocks ineffectually too distant to arouse, but at least I got my 1.5 hours of tentative sleep. Other participants have alluded or openly stated that many of us, with past Fulbright seminars, had grown accustomed to better lodgings. This is certainly true, and none of the hotels in Maroc came close to the least of the Brazilian accommodations of my '94 seminar. This is entirely irrelevant, however, in an assessment of the "soul" of Maroc. The Windsor was an out-and-out 'dive!' There were dives in Brazil, as there are anywhere. Providing us with air-conditioning and better towel service [I was prevented from taking one of my two showers on the 29th of July by a pair of procrastinating Windsor maids, but that's another matter...] would not have served to soulfully enrich our experience, just to keep us better aired and bathed. On the other hand, having a properly air-conditioned bus for four-hour inter-city jaunts would have allowed for a more attentive and refreshed group of scholars, more ready to receive their rigorous doses of monotoned power-pointing oratory and harangue. There, I've said it: The bus was often an uncomfortable drag, particularly when a lecture followed a hurried lunch after a long, hot Marrakech to Rabat journey. Ill-timed? Too ambitious an itinerary? Ancient bus? Exhausted participants? Yawn-inducing speakers? A bit of all of the above, perhaps, but Ugly Americans, spoiled ingrates or prima donnas? -- A bit harsh, Lady Fatima.

We weren't ALL lugging four bottles of Sidi Ali around our waists and inappropriately gargantuan luggage throughout our travels. Most of us were ready, willing and able to meet the rigors of the travelling, walking and other difficult portions of the seminar, just as we had been duly advised in the literature received before we embarked. There weren't sixteen complaining laggards! The number was far far smaller! But, when it comes to the Hotel Windsor, please accept my name in the list of complainants, bemoaning the choice as a sorry way to bid adieu, just as the offering of the argument that most of Casablanca's residents would feel privileged to stay at such accommodations is a sorry argument that I find entirely ludicrous. Yes, perhaps they would love a night at the Windsor, acclimated as they are to their climate, noise and other factors, but I am no Moroccan and I have spent too many years acclimating myself to the air-conditioned splendor that is, thankfully, available...

I wrote or spoke to some participants about this, and it bears repeating: Upon my return to the States, my ex-wife provided the horrifying news that her hair salon's AC system had died during my last week in Maroc. She was frantically taking steps to immediately replace the system as a matter of great import, with perspiring customers an unattractive and financially ruinous prospect. Within a week of my return, my Dodge Caravan's AC also expired, necessitating $700 in repairs and a three-day postponement of my sorely needed and desired cross-country trek to find the elusive soul of Maroc... All during this period, Fatima's conception of the spoiled Americans with huge AC appetites mocked me as I dealt with restoring both the salon's and the Caravan's systems. I could not escape the image of Fatima's long finger extending across the Atlantic saying "See...I told you so!" But, as I crossed the Mojave Desert into LA, I finally rid myself of the specter of her accusation, for I was comfortably in my niche, 108 degrees Fahrenheit without, nary a bead of perspiration within. My Western bones need AC. I've grown accustomed to it. I make no apology. I seek no excuse or explanation. And God said, "That is Good!" When in a foreign country, I will suffer the consequences whilst seeking an out... But, Dear, Dear, Beloved Fatima, what in the hell does that have to do with my sense of the Moroccan soul? Can I not perceive it whether comfortably aired or writhing in perspiring discomfort?

Another item discussed with various participants during my cross-country visits and over the phone and emails since, is the lament that your thoughts were only expounded on in the journal entry, Fatima, when it was too late to respond or adequately discuss. Whether it's your English restraint or Islamic propriety or maternal instincts, NOT having offered these views DURING the five weeks is woefully lamentable. Most of us wish that you had, that we might have connected more substantially, understood our differences more, alleviated this tension that had developed once your entry was read.

Carl once responded to an emailed harangue of mine with the sage observation that "at least you won't easily forget Maroc" [or something to that effect], and three months removed, it is most certainly the case. The journal and this letter have conspired to keep me thinking of the Moroccan soul. Reading others' entries has worked to push aside most of the negatives, replacing them with a fond overview. The lunatic Fessi spitter, his Marrakeshi brother with a towel around his hand accosting some of us, the Fessi merchant beating on the beggarwoman and HIS Marrakeshi brother choking a young tout are all images that now take a back seat to sweet Ali Baba and Mohammed. The fonder recollections reign. I am nearly serene and certainly content.

Next year's Fulbrighters will have a far easier time, I would imagine, as their tour will be split between Senegal and Maroc, but also because, Carl, perhaps you'll lighten the academic load, and Daoud, you'll not need to impress Washington nearly as much, and, Dearest Fatima, you'll open up and more freely express yourself to whatever Ugly Americans will comprise that group.

My humble New York abode is yours, anytime, with the AC at your disposal to turn on or off as you wish... My friendship too, is eternally extended. Thank you for everything, Dear Fatima, particularly the honesty in your journal entry.

Aaron Braun

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

PARTICIPANT CURRICULUM PROJECT

# THE MOROCCAN EYE: AN INTRODUCTION TO MODERN MOROCCAN LITERATURE

**Elizabeth Moose**
**North Carolina School of Science and Mathematics**
**P.O. Box 2418, 1219 Broad Street**
**Durham, NC 27715, USA.**

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# The Moroccan Eye:
# An Introduction to Modern Moroccan Literature

**Elizabeth Moose, The North Carolina School of Science and Mathematics**

This curriculum proposal for a short course in modern Moroccan literature grew out of my desire to see Morocco through the eyes of Moroccans. One of our Fulbright seminar speakers, Professor of English Literature Mohammed Abu Talib, spoke to us about the limited viewpoints (and sometimes patronizing attitudes) Western writers have brought to the Maghrib: "Enough Paul Bowles!" he exclaimed. Although, suggested Abu Talib, the novel and short story have not yet reached the peak of their artistic form in Moroccan hands, it is, he said, "more than high time for Orientalists to recognize their limitations" and for Moroccan authors to move out of their role as "disciples" of Western writers.

This course, then, offers students a chance to explore Moroccans' indigenous understanding of themselves. A primary emphasis of the course will be on students' understanding of the relationship of modern Moroccan literature to modern Moroccan history and culture. In particular, we'll explore these themes as they are dramatized in the literature:

--the struggle for independence and identity (as a country, as individual human beings)
--female emancipation: what does it mean in Morocco?
--language as identity and power
--exile and return
--tradition and modernity

Although I've designed this course for an intensive two-week "mini-term" (which my school is in the process of instituting between our fall and spring semesters), the readings can be adapted for inclusion in senior-level courses taught at my school during our regular terms--**Africa: Contemporary Culture** and **The Asian World after 1500** (both interdisciplinary courses team-taught by history and literature teachers). Some of the readings also fit well in our current **Topics in Literature** course, which presently focuses on twentieth-century novels.

## I. Introduction

Establishing the historical and literary context: readings/lectures on the history of Morocco with a focus on Morocco in the twentieth-century: the French and Spanish protectorates, nationalism and independence, post-independence (with special attention to education, language, economics, religion, and roles of men and women).

## II. Short Stories/Tales

Akbib, Abdellatif. *Graffiti: Collected Short Stories* (Tangier: Slaiki Freres, 1997). Story collection by lecturer in the Department of English Literature at Abdelmalek Essaadi University in Tetouan.

Mernissi, Fatima. "Who's Cleverer: Man or Woman?" in *Opening the Gates: A Century of Arab Feminist Writing,* edited by Margot Badran and Miriam Cooke (Bloomington and Indianapolis: Indiana University Press, 1990). A folktale from Marrakesh, told by women to women, transcribed and published by Mernissi in Arabic and French (then translated into English for this anthology).

Johnson-Davies, Denys, translator. *Arabic Short Stories* (New York: Quartet Books, 1983). Includes stories by Mohammed Barrada and Mohammed Chukri.

Boulaich, Abdeslam, Mohamed Choukri, Larbi Layachi, Mohammed Mrabet, and Ahmed Yacoubi. *Five Eyes,* edited and translated by Paul Bowles (Santa Barbara: Black Sparrow Press, 1979). Tales taped and translated from the Maghrebi by Bowles, so they have his imprint.

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## III. Novels

Ben Jalloun, Tahar. *With Downcast Eyes,* translated from the French by Joachim Neugroschel (Boston: Little, Brown and Company, 1993). First published in French in 1991. A Berber girl flees with her family from their poor village to Paris in search of a better life. But she finds herself torn between this new world and her true spiritual home. Born under a prophecy that the survival of her Berber village depends upon her alone, she returns to Morocco to fulfill her destiny.

________________. *The Sand Child* (Harcourt Brace). A girl is raised by her father as a boy.

Chaibi, Driss. *The Simple Past,* translated from the French by Hugh A. Harter (Boulder: Three Continents Books, 1990). First published in French in 1954. Semi-autobiographical account of young Berber who emigrates from Morocco to Paris in search of personal emancipation from his traditional patriarchal upbringing.

___________. *Mother Comes of Age,* translated from the French by Hugh A. Harter (Boulder: Three Continents Books, 1984). First published in French in 1972. Well-to-do wife and mother moves, through the urging of her sons, out of her traditional roles to become a teacher and activist.

___________. *Flutes of Death,* translated from the French by Robin A. Roosevelt (Boulder: Three Continents Books, 1985). First published in French in 1981. Two Arab-speaking police officers search for a revolutionary in the Atlas Mountains. First of a trilogy that continues with *Mother Spring* and *Birth at Dawn.*

Abouzeid, Leila. *Year of the Elephant: A Moroccan Woman's Journey Toward Independence,* translated from the Arabic by Barbara Parmenter (Austin: The University of Texas Press, 1989). Set during Morocco's struggle for independence, the novel recounts one woman's journey towards personal emancipation. Also includes eight short stories.

Berrada, Mohamed. *The Game of Forgetting,* translated from the Arabic by Issa J. Boullata (Austin: The University of Texas Press, 1996). Members of a Moroccan family recount their versions of the family's experiences under the protectorate and since independence. A study of the relationship of memory, point-of-view, and truth.

## IV. Autobiographies/Oral Histories

Oussaid, Brick. *Mountains Forgotten by God: The Story of a Moroccan Berber Family,* translated from the French by Ann Woollcombe (Boulder: Three Continents Books, 1989). First published in French in 1983. An account of Oussaid's growing up in a poor Berber family, his struggle to receive an education and respect from his Arab teachers and peers, and his emigration to France for his university education.

Abouzeid, Leila. *Return to Childhood* (Austin: University of Texas Press, to be published in November 1998). Autobiography of the author of *Year of the Elephant.*

Baker, Alison, ed. *Voices of Resistance: Oral Histories of Moroccan Women* (Albany: State University of New York Press). Women active in the 1950s independence movement tell their own stories. Recommended by Leila Abouzeid.

Chaibia. "My Life" in *Opening the Gates: A Century of Arab Feminist Writing,* edited by Margot Badran and Miriam Cooke (Bloomington and Indianapolis: Indiana University Press, 1990). Moroccan painter (b. 1929) talks about her marriage at thirteen, widowhood at fifteen, her creative process, and the necessity of educated women helping those who are less fortunate. From a 1985 interview conducted by Fatima Mernissi.

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Mernissi, Fatima. *Dreams of Trespass: Tales of a Harem Girlhood* (New York: Addison-Wesley Publishing Company, 1994). Autobiographical stories of Mernissi's growing up in a traditional household in Fez.

## V. Critical Works

*The Arab Novel since 1950: Critical Essays, Interviews, and Bibiography* (*Mundus Arabicus*, An Annual Devoted to Arabic Literature, 1992). Includes "The North African Novel: Achievements and Prospects" by Aida A. Bamia.

*Arabic Literature in North Africa: Critical Essays and Annotated Bibliography* (*Mundus Arabicus*, An Annual Devoted to Arabic Literature, 1982). Includes "Women's Voices from the Maghreb" by Evelyne Accad and "Ghallab as a Committed Writer and Novelist" by Salih Jawad Altoma, as well as a helpful bibliography.

Kaye, Jacqueline. *The Ambiguous Compromise: Language, Literature, and National Identity in Algeria and Morocco* (New York: Routledge, 1990).

## VI. Helpful Addresses

Center for Middle Eastern Studies
University of Texas at Austin
Univeristy of Texas Press
P.O. Box 7819
Austin, TX 78713

*Mundus Arabicus*
Dar Mahjar
Publishing and Distribution
P.O. Box 56
Cambridge, MA 02238

Three Continents Books
Lynne Rienner Publishers (T2-31)
1800 30th Street, Suite 314
Boulder, CO 80301-1026
tel: (303) 444-6684
fax: (303) 444-0824
(examination copies available at nominal cost)

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**PARTICIPANT CURRICULUM PROJECT**

# THE YEAR OF THE ELEPHANT
## BY LEILA ABOUZEID:
# A CASE FOR INCLUSION

**Ann Fey**
**English Department**
**State University of New York**
**Rockland Community College**
**145 College Road**
**Suffern, NY 10901, USA.**

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## THE YEAR OF THE ELEPHANT by Leila Abouzeid : A Case for Inclusion

by Ann Fey
State University of New York: Rockland Community College, Suffern NY

Leila Abouzied's novella THE YEAR OF THE ELEPHANT has strong potential for inclusion in the Community College Curriculum in Humanities and Social Science courses. It has been well received critically, it is based in a culture and period relatively rare in current anthologies, it lends itself to a variety of thematic and stylistic approaches, its content is timely, and it is interesting and accessible. Applications of this material include World Literature, Gender Roles in Literature, Freshman Writing, Comparative Religion, and Pluralism and Diversity courses as well as Research Paper Workshops.

### Contents

Description of the Work
Topics for Discussion
Research and Writing Activities
Selected Bibliography

### Description of the Work

The novella YEAR OF THE ELEPHANT, consisting of five chapters in seventy pages, opens with a late point of attack. Zahra, the protagonist, has been summarily divorced, and returns to her home town in Morocco. The story procedes in two directions. In a first-person narrative, the action moves ahead in the present tense as she searches for sustenance, both physical and spiritual; the action moves to the past as the narrative is punctuated with frequent and lengthy retrospectives.

Zahra's childhood, marriage, political activism, divorce, and subsequent search for a livelihood and discovery of inner strength are presented against the background of a turbulent period in Moroccan history, the move to independence from the French "Protectorate." A rich and varied cast of minor characters unfolds in varying degrees of thoroughness, many in brief sketches.

Some background knowledge of the political setting of the period adds to the reader's experience of the novel, but is not essential, since politically important episodes are presented through the characters' personal involvement. Similarly, religiously important elements, such as the precepts of Islam relating to women and specifically to divorce are revealed as well as examined in this narrative. The novella is accompanied by eight short stories or sketches originally broadcast by the Arabic service of the BBC.

The work was written in Arabic *(Am Al Fil)* and translated into English by Barbara Parmenter. It includes a brief and useful glossary. It is published in 1989 in the Modern Middle East Literature in Translation Series at the Center for Middle Eastern Studies at the University of Texas: Austin, Texas 78712. (ISBN 0-292-79603-x; Library of Congress Card Catalogue No. 89-062509)

Sections of the novel have been presented in the newspaper *AL Mithaq* in Rabat. Parmenter's introduction is a rich, informative, well-reasoned celebration of Abouzeid's accomplishment in this work, placing it clearly in its literary form against its social, religious and historical field. Ellen Donohue Warwick, writing for the Wilson Library Bulletin, (June 1990, V64, n10, p 140) suggests that the work gives an "insider's view of culture radically different from our own, shows non-Western feminism at work, and... engages the reader for most of its pages."

## Topics for Discussion

1. The title YEAR OF THE ELEPHANT refers to a passage in the QURAN, chapter 105, which tells how Allah dealt with an invading army which was reinforced by elephants. The popular version of this story related how the elephant stopped and knelt down and would not enter the holy city of Mecca. The army was destroyed in that place by flocks of birds which dropped stones on them. How does this title connect with the novella?

2. Consider narrative continuity. Indicate some points where time-shifts are subtle or sudden. Is there a pattern of connection between the experiences Zahra undergoes in the narrative present, and those she recalls? What kinds of things are stimulating her memories?

3. The character Safia undergoes change. As a revolutionary, she feels as if her "soul is blooming (49)." Later, she is revealed to have kept goods donated for the revolution (52). Finally, she wears western clothes, and we hear "independence changed her, disfigured her (68)." Examine in context the passages relating to her, and discuss her function in the novel, with regard to both plot and theme.

4. The expression "Your papers will be sent to you along with whatever the law provides" occurs repeatedly, like a refrain (1 twice, 10, 22). What are the effects of this repetition?

5. Examine the activities and reactions of Zahra and her associates in the cause against the repressive French protectorate: delivering guns, organizing strikes, setting fires, smuggling prisoners, establishing literacy opportunities, and so forth. Compare these

with Zahra's activities and reactions to the central action of the novel, her husband's divorcing her.

6. Abouzeid presents a double point of view, with layers of perspective;, Zahra, the experienced and mature and troubled woman recalls and describes experiences from her childhood and her more youthful period. Select examples of passages where this double perspective is evident. Discuss its effects. In what ways is this story similar to and different from the traditional "coming of age" genre?

7. Many characters are treated briefly in the novella.Early in the narrative, the character Rahma is vividly drawn. Her daughter is featured in a friendship with Zahra, and is later seen by Zahra emaciated, with a baby, in a crowd of beggars. Neither of these compelling characters is dealt with any further. Using these characters as a starting point, examine Abouzeid's use of many minor characters in the structure of the novella. Consider which minor characters may add to the main plot, open unresolved plot lines, function as foils or contrasts to major characters, represent social "types," allow political polemicizing, encourage sentimentality.

8. The character Hajj Ali, the blacksmith, seems to exemplify the antithesis of Zahra's husband. Hajj Ali rejects the privelege of *caid* and returns to his shop, while the husband gains a trophy wife and moves into the oppressor's empty manse. Examine the passages that contrast these characters, and consider their contribution to the theme of the story.

9. Abouzeid occasionally features objects to reveal plot or to indicate states of mind. Consider the significance of the prison uniform (60) and of the traditional silk dress (68). Notice other uses of objects.

10. Imagery is widely used in the novella. Examples "small buses that clung like dung beetles (31)" "the sum poured fire, its flames mixed with dust (33)" "accent ...stuck to me like the smell of fish(8)" "Casablanca is...an egg incubated by the defeated regiments of occupation only to hatch an incontrollable demon that grew up quickly only to devour its own progenitors (19)" Examine the many dozens of images, consider the wide range of types, and their effectiveness in context. Which are descriptive? Incisive? Polemic? Natural? Flamboyant?

## Research and Writing Activities

1. Read IMAGES AND SELF-IMAGES: MALE AND FEMALE IN MOROCCO by Daisy Hilse Dwyer, New York Columbia University Press, 1978. Re-examine THE YEAR OF THE ELEPHANT in the light of Dwyer's observations. For example you may wish to focus on Chapter Seven, "The Justice of Seclusion," which includes sections on *Women in Public Power* and *Enlightened Despotism* and characterize Zahra in relation to this information.

2. Read Moroccan Writer Fatima Mernissi's BEYOND THE VEIL: MALE-FEMALE DYNAMICS IN MODERN MUSLIM SOCIETY and Pakistani writer Khawar Mumtaz's WOMEN OF PAKISTAN: TWO STEPS FORWARD, ONE STEP BACK. Examine YEAR OF THE ELEPHANT in the light of these works.

3. Read MEATLESS DAYS by Pakistani author Sara Suleri (University of Chicago Press, 1989). Compare the subjects, themes, and styles of this novel with THE YEAR OF THE ELEPHANT.

4. Elizabeth Warnock Fernea, who has written the introduction to THE YEAR OF THE ELEPHANT, has written the novel A STREET IN MARRAKECH from the perspective of a westerner experiencing Moroccan Culture. Compare viewpoints and the social implications of the two novels.

5. Read THE OUTCAST *(BEWATNA)* by Pakistani author Fakhar Zaman (translated from Punjabi by Julani Kamran, Book Traders, 3 Temple Road, Lahore, 1995). Examine the nature of political repression and revolution in a Muslim society as depicted in the male protagonist of THE OUTCAST as compared with the female protagonist of THE YEAR OF THE ELEPHANT. Include consideration of an existentialist tone emanating from both novels.

6. View the classic film THE RAMPARTS OF CLAY, directed in 1970 by Jean Louis Bertucelli, a French-Algerian production, which was banned in Tunisia and Algeria. Compare the movement from innocence and experience that the protagonist undergoes in this film and in the novel THE YEAR OF THE ELEPHANT. Consider, in both works, images of the male; the notion of kinship or sisterhood among women; rural and urban elements in women's roles; images of the oppressor (military, bureaucratic, paternal, etc.), the place of tradition and/or religion in the denouement of the narratives.

## Selected Bibliography

Evelyn Accad, "Rebellion, Maturity and the Social Context: Arab Women's Special Contribution to Literature" in ARAB WOMEN: OLD BOUNDARIES, NEW FRONTIERS, edited by Judith Tucker, Indiana University Press, Bloomington, 1993, pp224-253. *(Incisive, informative; includes overviews and commentary on significant works by women. Accad's 1978 work VEIL OF SHAME: THE ROLE OF WOMEN IN THE MODERN FICTION OF NORTH AFRICA AND THE ARAB WORLD, is highly acclaimed.)*

Mervat Hatem, "Toward the Development of Post-Islamist and Post-Nationalist Feminist Discourses in the Middle East" in ARAB WOMEN: OLD BOUNDARIES, NEW FRONTIERS, edited by Judith Tucker, Indiana University Press, Bloomington, 1993, pp 29-48. *(Rich in detail and concepts, and well-documented. Positions "the crisis of Arab feminist discourses" as reflective of the real crisis in Arab society. Part of the Indiana Series in Arab and Islamic Studies)*

K.R. Kamphoefner, "Two Women's Stories: Complicating Student Thinking About Egyptian Women" in STUDIES IN ISLAMIC HISTORY AND CULTURE, Community Colleges Humanities Association, Newark NJ, (1997). *(An article from the National Endowment for the Humanities Summer Institute, includes suggestions for instruction, two narratives based on interviews, useful for the generalist.)*

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*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

PARTICIPANT CURRICULUM PROJECT

# INDIVIDUAL PROJECTS ON MOROCCO FOR SENIOR HIGH SCHOOL STUDENTS

**Jerome A. Kaminski**
**Reavis High School #220**
**6034 West 77th Street**
**Burbank, IL 60459, USA.**

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**Jerome A. Kaminski** **Page 1 of 8**
**1998 Fulbright Seminar to Morocco** **Submitted: October 30**
**Title: Individual Projects on Morocco for Senior High Students**

**Seminar Project:**

To Create a List of Projects for Senior High School Students that will Supplement a Teaching Unit on Arabic Literature and Culture.

This teaching unit of Arabic literature and culture will be comprised of short stories, poems, excerpts from novels, and videos. It will cover 4-5 weeks in the school year.

**Overview #1:**

The following list of projects has been inspired chiefly by my Fulbright seminar experience in Morocco. During this seminar I kept a video journal. My intention is to show segments of my video journal to my classes in world literature as both an introduction and supplement to our study of Arabic literature and culture. I hope that my video will provide insights into traditional Arabic culture and help my students in selecting one of the listed projects below as the topic for a graded assignment.

**Overview #2:**

Instead of Morocco, my students can select another Arab world country as the subject culture for their projects. This kind of selection will broaden or deepen their overall understanding of the Arab world.

**Overview #3:**

The students at Reavis HS are tracked into three levels: Honors, standards, and essentials. My list of projects is designed to appeal to all three of these ability groupings.

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## Reading and Writing Projects:

1. Prepare a biography of King Hassan II of Morocco. Focus on any one of the three stages of his life: His career before being crowned; the first ten years of his rule; or his latter life as King. Be sure to identify critical or defining moments in the monarch's personal history.

2. The history of Morocco is the story of dynasties. Create a time line in which the periods of the major dynasties in Moroccan history are clearly shown. Also, describe the major contribution or impact of each dynasty on Morocco itself.

3. Research one of the major Moroccan dynasties. Describe the major Sultans in this dynasty and list their contributions.

4. Investigate Morocco's web site on the internet. Write a report on the information that is available.

5. Write two letters from different points of view on Morocco for friends back in the US. The following are some points of view to consider for this project: An art or architectural student, a Christian minister, a woman, a boy or girl adolescent, a sports' fan, a college student, a farmer, a truck or bus driver, a movie director, a rock star, a rapper, etc.

6. Write a short story that is set in Morocco. Be as faithful as possible to the reality of place and person as portrayed in our video.

7. Compare and contrast two poems on the same theme. One poem should be by a Moroccan and the other by a poet from some other country.

8. Develop a word game (word scramble, crossword puzzle, or acrostics) based upon the geography of Morocco.

9. Read a short story or novel that has been written by a Moroccan. Write an essay or a traditional book report based on your reading.

10. Make of list of famous quotations from the Koran. Be sure to explain the meaning of each quotation.

11. Locate a Moroccan newspaper or magazine and perform an analysis of the kind of photography and ads that this publication contains.

12. Develop a test on the geography of Morocco.

13. Describe and illustrate a report on the kinds of clothes that can be found on the streets of Moroccan cities today. Compare city dress to country dress today.

14. Write a report on the life of famous Americans in Morocco. Some examples are the following: Paul Bowles and William Burroughs.

15. Briefly describe or review movies that are in some way connected with Morocco. Some suggestions are the following: Alfred Hitchcock's "The Man Who Knew Too Much," made in Marrakesh; David Lean's "Lawrence of Arabia," made in Morocco; Orson Wells's "Othello," made in Essaouira.

16. Describe the same Moroccan street scene from three or four different points of view.

17. Explain sufism and describe one of the more popular sufi brotherhoods in Morocco.

18. Research the history of the Berbers in Morocco.

19. Research one of the folk heroes in Morocco.

20. Speculate on what Morocco will be like in year 2010. Think in terms of democracy and kingship and economics.

21. Make a list of souvenirs that a tourist could bring home from Morocco.

22. Make a list of the indigenous flora and fauna in Morocco. Be sure to explain each item in your list fully.

23. Collect five different travel stories from the internet and summarize each briefly.

24. Report on one of the NGOs (Non-governmental Organizations) now operating in Morocco. Be sure to explain its role and tell how successful it has been.

25. Write a diary for a fictionalized trip through Morocco. Be sure to express your feelings about the places you visit.

26. Stage a mock interview with King Hassan II. Have the King comment on political reform, women's rights, the Sahara issue, the condition of Islam, and the future of Morocco.

27. Write a letter to King Hassan II that suggests ways that you think he can improve his country.

28. Report on the Koranic schools and "madrasas" in Morocco.

29. Explain who the famous Moroccan Ibn Battuta was.

30. Report on one of tales from the very popular The Thousand and One Nights.

31. Report on Arab contributions to any of the following fields: Chemistry, mathematics, astronomy, physics, medicine, or architecture.

32. Make of list of Arabic words that have become a part of the English language. Be sure to define each of these words.

33. Explain what is meant by the description of Morocco's history as "a tradition of tolerance."

34. Create an anthology of Moroccan poetry. Group poems according to theme.

35. Report on Morocco's Barbary Coast. Be sure to mention the "Salle Rovers" in your work.

**Arts and Crafts Projects:**

1. Make a diorama of a street scene in Morocco. This scene could be in a medina, in front of a mosque, in a town square, or in a Berber village.

2. Construct a mobile representative of Morocco.

3. Design a souvenir T-shirt for Morocco. Design a second T-shirt for Morocco's world cup soccer team.

4. Draw or paint a portrait of King Hassan II or his father Mohammad V.

5. Draw a picture of Moroccan soldiers in ceremonial dress in front of the Mausoleum of King Mohammad V.

6. Draw a sketch of the Tour Hassan in Rabat or the Grand Mosque in Casablanca or the Koutoubia in Marrekech.

7. Reproduce a zelig tile design with colored paper, scissors, and glue.

8. Reproduce the Moroccan flag or national seal either on a poster or in a wall hanging.

9. Sew a kaftan or jellabas for a real person or for a doll.

10. Design a dust jacket for a book or short story written by a Moroccan author.

11. Reinforce with cardboard your homemade dust jacket or a professionally drawn dust jacket to create a puzzle.

12. Draw a travel poster for Morocco. This poster can be a picture collage of scenes from daily life in Morocco.

13. Create a relief map of Morocco.

14. Reproduce some traditional Berber designs that can be found on blankets, rugs, shirts, and buildings.

15. Do a report of a European painter who used Morocco as the subject for a painting. Do a second report on this painting. Suggestions: Eugene Delacroix or Henri Matisse.

16. Make a model of a famous mosque in Morocco: The Grand Mosque in Casablanca: the Koutoubia in Marrakesh; or the Kairaouine in Fes.

17. Make a book stand or holder out of wood for a Koran.

18. Draw a sketch of a street scene or square in a medina. Consider Djemaa el-Fna in Marrakesh as a model or inspiration.

19. Prepare a tagine, harira, or bastilla for the members of the class.

20. Serve a glass of Moroccan mint tea to the members of the class. Be sure to pattern your style of service after that of the waiters in the imperial restaurants shown in my video.

21. Reproduce some distinctive Moroccan jewelry: Bracelets, earrings, rings, necklaces, etc.

22. Reproduce in pictures Moroccan stamps or currency.

23. Design some postcards for Morocco.

24. Design an invitation to a Royal party. Be sure to include some mention of food and entertainment.

25. Do a report on Arabic writing and calligraphy. Compare the work that monks during the Middle Ages performed on religious manuscripts with the work that Arab scholars performed on various editions of the Koran.

26. Design a travel brochure for Morocco. In this project be sure to indicate the ten most spectacular highlights of a vacation to Morocco. These highlights should come from at least five (5) different areas or cities of the country.

27. Make a model of a Barbary coast pirate ship out of a bar of soap or some other material.

28. Draw or model either a Petite or Grand Taxi.

29. Design a Moroccan hassock or rug.

## Dramatic and Musical Projects:

1. Prepare a puppet show of a street scene in Morocco.

2. Perform a three minute dramatic monologue in costume. Be sure to expose the Moroccan character's feelings and emotions.

3. Videotape a dramatized street scene.

4. Write the lyrics for a popular song that tells about Morocco.

5. Edit a popular song so that it relates to Morocco.

6. Find and explain samples of Moroccan music.

7. Perform a man-on-the-street newscast from one of the cities in Morocco.

8. Videotape a 30 second commercial on Morocco to promote tourism.

9. Perform a Moroccan folk dance.

10. Research what American movies and songs have been most popular in Morocco. Offer an explanation as to why these movies or songs have been popular.

11. Report on Andalusian or Rai music. Play a sample for the class.

12. Perform an act of entertainment that could be found in Djemaa el-Fna.

13. Play the role of a Moroccan storyteller. Your story should be exciting and dramatic.

14. Perform a mock interview with King Hassan II.

15. Conduct a formal debate on some of the more controversial issues facing Morocco today: Women's rights, separation of church and state, Sahara crisis, and kingship versus democracy.

**Miscellaneous Projects:**

1. Design a national zoo for Morocco.

2. Visit a Moroccan restaurant in our country as a food critic for a big-city newspaper and report your findings to your paper's readership.

3. Visit a Moroccan exhibit at a museum or art institute. Take pictures of artifacts that impress you and display them with captions in a photographic album.

4. Visit a Moroccan embassy in our country and report on your findings.

5. Report on the mosaics that can be found in the Roman town of Volubilis.

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

## PARTICIPANT CURRICULUM PROJECT

# MOROCCAN POLITICS AND SOCIETY

**Dr. Timothy J. Schorn**
**Department of Political Science**
**University of South Dakota**
**414 East Clark Street**
**Vermillion, SD 57069-2390, USA.**

# MOROCCAN POLITICS AND SOCIETY

A Project to Fulfill Requirements of the
Fulbright Seminars Abroad Program

submitted by:
Dr. Timothy J. Schorn
Department of Political Science
University of South Dakota
Vermillion, South Dakota

This project is in two parts. The first part is an outline that will serve as the basis for a two week component in the course entitled "Governments of the World" offered each semester at USD. The second part is the outline of a slide show that will be the major component in presentations to the USD community and to schools and organizations through my outreach program. The lectures and presentations will be primarily an introduction to a country that is not well-known in the United States. But each lecture and presentation can be tailored to stimulate and challenge students and audiences without "going over their head."

The Morocco section of the "Governments of the World" course is designed to introduce students to a functioning monarchy that is in the throes of transition to democracy and free enterprise. It will raise the issue of whether Morocco is a functioning democracy or an authoritarian system while discussing the future of the monarchy itself. The component will look briefly at the history of Morocco and discuss the issues of the future. This section of the course will also present political science concepts in the context of discussing a particular country.

The slide show will be the foundation of presentations to the USD community and schools and organizations. While discussing the history, politics, society, and culture of Morocco, the slides will serve as a visual aid in order to give the audience a sense of place, helping to create a context for the discussion. While the slides will be used for each presentation similarly, the discussion that accompanies the slides can be based on the level of the audience, i.e. whether the audience is made up of grade school students or members of a university or college community.

## *Governments of the World: Morocco*

I. 1200 Year Thread of Tradition
    A. Founding of Morocco
    B. Dynasties
    C. Role of Islam

II. History Since 1900
    A. European Interest: beginning with the Roman Empire and concluding with the Spanish, English, and French
    B. French Protectorate
    C. Independence

III. Government, Politics, and People
    A. Constitution(s)
    B. Structure of Government
    C. Nature of King Hassan's Rule
    D. Demographics
    E. Economy
    F. Education in Morocco
        1. Koranic Schools
        2. Universities

IV. Adding Political Science to Morocco
    A. Political Culture
    B. Civil Society: including NGO's and their work regarding girls and women in education, work, and business
    C. Civic Culture
    D. Comparing Morocco's Government with Others

V. Issues and Foreign Affairs
    A. Western Sahara
    B. United States
    C. European Union and 2010
    D. Arab World
    E. Israel
    F. Africa

VI. Putting it All Together: Slide Show

## *Moroccan People and Society:*
## *A Slide Show and Observations*

1. Volubilis: from above
2. Volubilis: Arch
3. Volubilis: Capitol
4. Volubilis: Basilica
5. Volubilis: Streets
6. Volubilis: Mosaic
7. Volubilis: Mosaic

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8. Fes: French Boulevard
9. Fes: French Boulevard
10. Fes: Medina from above/outside
11. Fes: Medina entrance
12. Fes: Medina donkey carrying goods
13. Fes: Medina Street
14. Fes: Medina tannery
15. Fes: Medina tannery
16. Fes: Fortress Wall
17. Chefchaouen: Shop
18. Chefchaouen: Whitewashed walls
19. Chefchaouen: Mosque on hill
20. Marrakech: Djemma al Fna from above
21. Marrakech: Djemma al Fna from above
22. Marrakech: Djemma al Fna snake charmer
23. Marrakech: Djemma al Fna booths
24. Rabat: Mohammed V Mausoleum front
25. Rabat: Mohammed V Mausoleum inside
26. Rabat: Mohammed V Mausoleum side
27. Rabat: from Sale
28. Casablanca: City
29. Casablanca: Hassan II Mosque
30. Casablanca: Hassan II Mosque
31. Casablanca: Hassan II Mosque/Minaret
32. Topography: Cascades
33. Topography: Cascades
34. Topography: Cactus
35. Topography: Mountains/Trees
36. Topography: Mountains/Rocks
37. Topography: Fields
38. Meknes: Entrance
39. Meknes: Dungeon
40. Meknes: Tomb
41. Meknes: Walls
42. Education: Koranic School Group
43. Education: Koranic School Girl
44. Education: AUI Entrance
45. Education: AUI Mosque
46. Education: AUI Classroom Building
47. Education: Old Koranic School
48. Education: Old Koranic School Rooms
49. Parliament: Outside
50. Parliament: Inside
51. Parliament: Inside

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Denoeux, Guilain, and Abdeslam Maghraoui, "King Hassan's Strategy of Political Dualism," *Middle East Policy*, Vol. 4 (Jan. 1998), pp. 104-130.

Eickelman, Dale F., "Inside the Islamic Reformation," *Wilson Quarterly*, Vol. 22, No. 1, (Winter 1998), pp. 80-89.

Hammoudi, Abdellah, "Foundations of Monarchical Authority and Forms of Exercise of Power: Toward a Redefinition of the Moroccan Political System," *Master and Disciple: The Cultural Foundations of Moroccan Authoritarianism*, edited by A. Hammoudi, Chicago: The University of Chicago Press, 1997, pp. 11-43.

Al-Sayyid, Mustapha Kamel, "The Concept of Civil Society and the Arab World," *Political Liberalization and Democratization in the Arab World*, edited by R. Brynen, *et al*, Boulder: Lynne Rienner Press, 1995, pp. 131-147.

### Books:

Almond, Gabriel, G. Bingham Powell, and Robert J. Mundt, *Comparative Politics: A Theoretical Framework*, New York: Harper Collins, 1993.

Booker-Weiner, Jerome B., and Mohamed El Mansour, *The Atlantic Connection: 200 Years of Moroccan-American-Relations, 1786-1986*, Edino Press, 1990.

Entelis, John P., *Comparative Politics of North Africa: Algerian, Morocco, and Tunisia*, Syracuse: Syracuse University Press, 1980.

Linzee Gordon, Frances, Damien Simonis, and Dorinda Talbot, *Morocco*, Hawthorn, Australia: Lonely Planet, 1998.

Stewart, Dorothy, editor, *Morocco*, Insight Guides, London: APA Publications, 1998.

Waltz, Susan Eileen, *Human Rights and Reform: Changing the Face of North African Politics*, Berkeley: University of California Press, 1995.

Zartmann, I. William, *Government and Politics in North Africa*, New York: Praeger 1961; Westport: Greenwood Publishing Co., 1978.

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www.arab.net/morocco/govt/morocco_govt.html

www.odci.gov/cia/publications/factbook/country_frame.html

**Interviews and Seminars:**

Aourid, Hassan, "The Role of Political and Labor Movements in Civil Society," Rabat, July 26, 1998, and subsequent interview on Moroccan Foreign Policy.

Belhaj, Ali, "Moroccan Civil Society: Historical Traditions and Contemporary Challenges," Rabat, June 27, 1998.

Casewit, Daoud, "Islam in Morocco," Rabat, June 26, 1998.

Dahbi, Mohammed, "The Socio-cultural and Linguistic Heritage of Morocco," Rabat, June 26, 1998.

Laabi, Abdelhay, "The Structure of the Moroccan Government," Fes, June 29, 1998.

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

PARTICIPANT CURRICULUM PROJECT

# EARLY MIDDLE EASTERN AND NORTH AFRICAN CIVILIZATIONS: A COURSE SYLLABUS

**Jacob Abadi**
**Department of History**
**United States Air Force Academy**
**2354 Fairchild Drive, Suite 6F37**
**Colorado Springs, CO 80840-6246, USA.**

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UNITED STATES AIR FORCE ACADEMY

DEPARTMENT OF HISTORY

# SYLLABUS

# HISTORY 374

# EARLY MIDDLE EASTERN AND NORTH AFRICAN CIVILIZATIONS

FALL 1999
(August-December 1999)

DIRECTOR OF WORLD HISTORY AND AREA STUDIES
Major Deborah Shackleton
Office: 6F37
Phone: 3230

COURSE DIRECTOR
Dr. Jacob Abadi
Office: 6F43
Phone: 3634

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## I. Nature and Purpose of the Course.

The course covers the history of the Middle East and North Africa from ancient times to the rise of the Ottoman Empire in the 15th century. Its purpose is to cover the major themes (as indicated in Parts I-VI of the Calendar),which affected the region's history at that time and enable the cadet to become familiar with the nature of Islam.

## II. Cadet Outcomes.

Students should demonstrate historical knowledge in the area pertinent to the course, understand basic concepts in Islamic history, and analyze various interpretations of Islamic thought. This knowledge will enable them to formulate original concepts from acquired knowledge of Islamic History, and judge multiple interpretations of historical events.

## III. Course Objectives.

The main objective of the course is to give the cadet a thorough coverage of the early history of the Middle East. Cadets will have the opportunity to explore the rise of Islam and its impact on the Persian and Byzantine civilizations which dominated the region at that time. Heavy emphasis will be placed on the impact of Islam on Europe and the western world. During the course, cadets will learn the differences between Islam on the one hand and Judaism and Christianity on the other. They will explore the military and technological innovations introduced by Islam and learn how these were adopted by western countries. We will also explore the contribution made by the Arabs in medicine, mathematics, art, philosophy and literature. Such a solid background will provide the cadet better understanding of the region and encourage him or her to further explore this important field in the future. The course will be of great value particularly to those cadets who will have the opportunity to be stationed in the region as intelligence officers or area specialists, at some point in their career.

By the end of the course successful cadets will have

-mastered the basic skills of historical research;
-become familiar with the basic historical works and bibliographical aides.
-mastered the forms and conventions of historical writing and documentation contained in Kate L. Turabian's A Manual for Writers of Term Papers, Theses and Dissertations. (6th rev. ed.).
-become familiar with the work and influence of some of the past masters of the historian's craft;
-progressed toward a simpler, clearer and more forceful writing style.

## IV. Texts and Materials.

1. Guillaume, Alfred. Islam. New York: Penguin Books, 1990. (G)
2. Hitti, Philip. The Arabs: A Short History. Washington D.C.: Gateway, 1995. (H)
3. Lewis, Bernard. Cultures in Conflict. Oxford: Oxford University Press, 1995. (L)
4. Nyrop, R.F. Morocco: A Country Study. Washington D.C.: U.S Government Printing Office, 1988. (N)
5. Pearson, Robert. Through Middle Eastern Eyes. New York: Cite, 1995. (P)
6. Weston, Cook. The Hundred Years War for Morocco: Gunpowder and the Military Revolution in the Early Modern Muslim World. Boulder, CO: Westview Press, 1994. (C)
7. Turabian, Kate L. A Manual for Writers of Term Papers, Theses and Dissertations. 6th rev. ed. Chicago: University of Chicago Press, 1996.

***ADDITIONAL READING FROM CONTEMPORARY NEWSPAPERS AND JOURNALS MAY BE ASSIGNED DURING THE COURSE

Recommended Reading:

1. Holt, P.M. The Age of the Crusades,. New York: Longman, 1986.

2. Kennedy, Hugh. The Prophet and the Age of the Caliphates. New York: Longman, 1986.

3. Maalouf, Amin. The Crusades Through Arab Eyes. New York: Schocken, 1984.

4. Morgan, David. Medieval Persia 1040-1797. New York: Longman, 1988.

5. Peters, F. E. Children of Abraham: Judaism, Christianity, Islam. Princeton: Princeton University Press, 1982.

6. Rahman, Fazlur. Islam. New York: Anchor, 1968.

7. Tales of the Arabian Nights. Secaucus: Castle, 1984.

## V. Calendar.

The course is divided into eight blocks. The first section provides background to the study of Middle Eastern history. It deals with the geographical characteristics of the region, its inhabitants and its cultures before the rise of Islam. The second part deals with Muhammad, the Qur'an and the Five Pillars of Islam. The third focuses on the political evolution of the Islamic community and the rise of different Muslim groups. The fourth deals with the Muslim society, its tradition, customs and its achievements. The fifth deals with the spread of Islam beyond the borders of the Arabian Peninsula, and the final assesses the contribution of Islam to western civilization.

## BLOC I. BACKGROUND

*** Please note that the books appear by the last name of their authors, according to the following code.**

**C--Cook**
**G--Guillaume**
**H--Hitti**
**L--Lewis**
**N--Nyrop**
**P--Pearson**

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 1 | TBD | Historiography and Methodology in the Study of Middle Eastern and North Africa | Handout |
| Lsn 2 | TBD | Geography of the Middle East and North Africa | Handout |
| Lsn 3 | TBD | Lectinar-The World of Islam | H. 1-20 |
| Lsn 4 | TBD | Pre-Islamic Arabia | H. 21-30<br>G. 1-19 |

## BLOC II. MUHAMMAD AND THE RISE OF ISLAM

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 5 | TBD | The Rise of Muhammad | H. 30-41<br>P. 92-99 |
| Lsn 6 | TBD | Muhammad's Teachings and the Metamorphosis of the Early Arabian Society | G. 20-54 |
| Lsn 7 | TBD | The Qur'an | G. 55-77 |
| Lsn 8 | TBD | The Five Pillars of Islam | H. 42-55<br>P. 103-118 |

### BLOC III. POLITICAL AND DOCTRINAL DEVELOPMENTS IN THE ISLAMIC COMMUNITY I

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 9 | TBD | The "Rightly Guided" Caliphs and Their Conquest | H. 56-79<br>G. 78-87 |
| Lsn 10 | TBD | The Oral Tradition of Islam I | G. 88-98 |
| Lsn 11 | TBD | The Oral Tradition of Islam II | G. 98-110 |
| Lsn 12 | TBD | Islamic Philosophy | G. 128-142 |
| Lsn 13 | TBD | Islamic Mysticism | G. 143-154 |
| Lsn 14 | TBD | The Sects of Islam | G. 111-127 |
| Lsn 15 | TBD | Islam's Reaction to Christianity | G. 194-199 |
| Lsn 16 | TBD | **Graded Review I** | |

### BLOC IV. POLITICAL AND DOCTRINAL DEVELOPMENTS IN THE ISLAMIC COMMUNIIY II

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 17 | TBD | The High Caliphate and the Downfall of the Umayyads | H. 105-121 |
| Lsn 18 | TBD | The Abbasid Caliphate I | P. 149-154 |
| Lsn 19 | TBD | The Berber Dynasties of Morocco I | Handout |
| Lsn 20 | TBD | The Berber Dynasties of Morocco II | Handout |
| Lsn 21 | TBD | The Sharifian Dyansties of Morocco | Handout |
| Lsn 22 | TBD | The Crusades and Their Impact on the Arabs | H. 219-237 |
| Lsn 23 | TBD | The Military Revolution in Morocco During the Age of Discovery | |

## BLOC V. THE ISLAMIC SOCIETY, ITS CUSTOMS AND ACHIEVEMENTS I

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 24 | TBD | The Mores and Customs of the Islamic World Maghreb and Mashreq Societies-Compared | H. 94-104 |
| Lsn 25 | TBD | Youth and Old Age in Islam | P. 23-42 |
| Lsn 26 | TBD | Traditional North African Societies | Handout |
| Lsn 27 | TBD | Behavior and Morality in Islam | P. 56-75 |
| Lsn 28 | TBD | The Role of Religious Orders in North Africa | P. 75-92 |
| Lsn 29 | TBD | Judaism, Christianity and Islam Compared | G. 194-199<br>P. 99-103;<br>118-124 |
| Lsn 30 | TBD | **Graded Review II** | |

## BLOC VI. THE ISLAMIC SOCIETY, ITS CUSTOMS AND ACHEIVEMENTS II

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 31 | TBD | Islam and Modernization in the Middle East | P. 124-130 |
| Lsn 32 | TBD | Islam and Modernization in North Africa | P. 130-134 |
| Lsn 33 | TBD | Arab Science | H. 140-145 |
| Lsn 34 | TBD | Arab Literature | H. 145-153 |
| Lsn 35 | TBD | Arab Fine Arts | H. 154-161 |

## BLOC VII. ISLAM BEYOND ARABIA

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 36 | TBD | The Rise and Fall of the Mamluks<br>**Research Paper Due** | H. 238-251 |
| Lsn 37 | TBD | The Muslim Conquest of Spain | H. 80-94 |
| Lsn 38 | TBD | Muslim Spain Under the Berbers and the Umayyads | H. 162-173 |
| Lsn 39 | TBD | The Rise and Early Expansion of the Ottoman Empire | P. 175-180 |
| Lsn 40 | TBD | The Fall of Safavid Persia | H. 193-218 |

## BLOC VIII. THE LEGACY OF ISLAM

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 41 | TBD | Islam and the Contemporary Middle East | H. 174-192 |
| Lsn 42 | TBD | Islam and the Contemporary North Africa | G. 155-193 |

## VI. Grading Guidelines/Evaluation.

A. General: Cadets are expected to complete all assignments and prepare questions before class. Information from assignments, lectures, cadet briefings, and class discussions is testable.

B. Grading: A cadet's grade is based on his/her performance in lesson preparation, classroom participation, effective written and verbal analysis, and demonstrated knowledge of the subject matter. Course point values are:

| | | |
|---|---|---|
| Graded Review I | 150 | Pts |
| Briefing Project | 150 | Pts |
| Instructor Prerogative | 50 | Pts |
| Prog | 350 | Pts |
| | | |
| Graded Review II | 150 | Pts |
| Written Project | 200 | Pts |

| | | |
|---|---|---|
| Final Examination | 250 | Pts |
| Instructor Prerogative | 50 | Pts |
| | 650 | Pts |
| Total (Prog and after Prog) | 1000 | Pts |

C. Briefing project or a book review: Each cadet is required to either prepare a ten minute briefing on a topic assigned by the instructor, or read a book and submit a review not to exceed five double-spaced typed pages. Topics are subject to the instructor's approval.

D. Written Project: Cadets are expected to do a research paper or a comparative essay, both not to exceed ten double-spaced typed pages. The papers should relate to the topics discussed in class. These too must be approved by the instructor.

E. Note that documentation in your papers and reviews must follow the formats described in Turabian's guide.

VII. Course Administration.

A. Instructor Conferences. Your instructor will be available Monday through Friday for consultation; an appointment is highly recommended. If you make an appointment and cannot keep it, notify your instructor as early as possible -- but in any event, before the scheduled time.

B. Absences from Class. If you miss a class, you must check with a classmate or your instructor to see what was discussed or assigned. Your instructor is NOT responsible for notifying you that you missed important notices or significant course material. You must arrange to take any required make-up exams within 24 hours of your return to duty.

C. Hospitalization. If hospitalized, contact the Hospital Cadet Liaison Officer, ext. 5163. The officer will contact your instructor, describe your condition, and pass on requests for instruction in the hospital.

D. Penalties for Late Work.

1. If an assignment is late because of your negligence, you will be penalized academically. If you are aware of an impending absence or other problem which could prevent you from turning in the project on time, you must make PRIOR arrangements with me. "LATE" IS DEFINED AS ANY TIME AFTER THE BEGINNING OF THE PERIOD ON WHICH YOUR ASSIGNMENT IS DUE or time designated by your instructor.

2. The academic penalty for late work will be a reduction in grade as described below.

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|---|---|
| Up to One Day Late | 25% reduction |
| One to Two Days Late | 50% reduction |
| Two to Three Days Late | 75% reduction |
| More than Three Days Late | 100% reduction<br>0% credit for the exercise* |

*(The assignment must still be turned in or the cadet will receive an incomplete for the course).

3. Late work indicates a deficiency in a cadet's potential for responsible military service. Therefore, in most cases, cadets may also expect late work to result in a lower military rating, loss of IP points, and issuance of an AFCW Form 10.

E. If your instructor is late to class, the section marcher will maintain the proper decorum and appoint one cadet to report to the course secretary.

VIII. DFH Documentation and Plagiarism Policy.

1. As a student in an upper-division history course, you must be fully aware of and comply with proper documentation procedures. Turabian is your guide to understanding documentation. This book, which is available for purchase in the bookstore's textbook section, is the FINAL AUTHORITY for all documentation procedures in this course. You must be thoroughly familiar with its contents.

2. The first question most college student writers ask is, "What am I required to document?" In brief, you are required to document all ideas and information which are not your own. You must also document all quotations and paraphrases. The one exception to this general rule is that you do not document common or well-known information (e.g., George Washington was our first president). Failure to document material taken from others is called plagiarism. According to the Student's Guide, plagiarism is defined as "failure to give credit in your paper for the loans made by other writers." In short, to plagiarize is to give the impression that you have written or thought something that you have in fact borrowed from someone else. Bearing in mind the definition of plagiarism above, all drafts and amendments must be undertaken by you.

3. Note that the Department of History permits you to discuss your written work with instructors and other cadets before you turn it in, but requires you to document any outside help received. That help may range from developing ideas for a paper to proofreading the final product for content or grammar. Regardless of the nature and

extent of the help received, you must specify those individuals who provided any assistance in the first footnote/endnote. In the footnote/endnote you must document precisely the nature of the help received and from whom you received it. Statements such as "C4C Smith read my paper" or "Cadet Jones helped me think through my ideas" are inadequate. You must cite the exact nature of the help (e.g., "C4C Smith read my paper for grammar and spelling" or "Capt Terino helped me develop the idea that technology played an integral role in warfare"). The study of history is all about communicating ideas. In order to achieve the highest quality in your work you should discuss your ideas with fellow cadets and instructors. Use all available resources.

4. Once you know what to document, the next question is usually "How do I do it?" You will find the answers in Chapters 8, 9 and 11 of the Student's Guide. You must read and understand this chapter thoroughly. It shows you how to prepare footnotes (you may use endnotes if you desire) and bibliographic forms.

5. Finally, remember that your documentation will be graded. If you turn in work with incorrect or incomplete documentation, your grade will be marked down 5% immediately, and you will be required to resubmit the work before the grade is assigned. For this reason you must become familiar with all the documentation procedures outlined in the Student's Guide and USE THEM! If you have any further questions about documentation procedures, please see your instructor.

IX. Graduate Scholarship Opportunities. A select number of cadets each year are offered an opportunity to earn a scholarship and pursue a graduate degree immediately following graduation. Applicable scholarships include the following:

EAST-WEST CENTER SCHOLARSHIP - Duration: 17 months. Asian Studies at the University of Hawaii.

GERHART FELLOWSHIP - Duration: 2 years. Study at Middlebury College and University of Paris/Sorbonne. Must be proficient in French.

WOLFE FELLOWSHIP - Duration: 1 year, can be extended with AFIT approval. Awarded to the outstanding student in the Humanities Division.

FULBRIGHT SCHOLARSHIP - Duration: 1 year. Study in a foreign country. Must be proficient in host country language.

GRADUATE SCHOOL PROGRAM - Duration: 1 year. Selected by the department or Dean. A 12-month program in some field of history.

HARVARD UNIVERSITY SCHOLARSHIP - Duration: 2 years. Study of public policy at the John F. Kennedy School of Government.

UNIVERSITY OF MARYLAND SCHOLARSHIP - Duration: 2 years. Study in public policy and public management.

RHODES SCHOLARSHIP - Duration: 2 years. Possible extension. Study at Oxford University in England.

MARSHALL SCHOLARSHIP - Duration: 2 years. Study in a field of value to the USAF or United States at any university in the United Kingdom.

TRUMAN SCHOLARSHIP - Study in public policy. Post-graduate $30,000 for personal program.

Competition for these scholarships is intense and early preparation is a must. If you have questions or are interested in the opportunities see your instructor.

### X. History Summer Research Programs

A. Objective. The Department of History sends cadets to a variety of summer research programs. These provide unique military and academic experiences which will enhance your professionalism as a military officer, improve your chances for acquiring choice assignments later in your career, and expand your academic skills. The programs are specifically designed to help you conduct field historical research in various governmental and non-governmental agencies, to expand your academic knowledge in your field of interest, and to contribute to research efforts at world-renowned organizations.

B. Eligibility.

1. History major
2. 3.00 or better GPA
3. 2.80 or better MPA

C. Program Details.

1. All programs are offered to cadets between their junior and senior years (firstie summer).
2. Programs range from 3 to 6 weeks depending on agreement between Dean and Commandant, on program host constraints, and funding.
3. Most programs are conducted during first summer period (with the top cadets being allowed to depart immediately after final exams).

D. Available Programs. While varying from year to year, the following programs have recently been available:

1. **Georgetown University:** Outstanding opportunity to study in one of several Georgetown University institutes and to experience first-rate internships ranging from the White House to the US Congress.

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2. **Headquarters, European Command (EUCOM):** Conduct research and prepare reports for top-level EUCOM commanders at Stuttgart, Germany.

3. **Los Alamos Research Center:** Conduct research focusing on the history of technology at Los Alamos, New Mexico.

4. **United States Marine Corps Historical Center (MCHC):** Unique opportunity to work with Marine Corps historians at the MCHC and Marine Corps Museum and to explore other military history related activities in the Washington D.C. area.

5. **Air Force Space Command and US Space Command:** Exciting opportunity to work with staff historians on projects for the Commander, US and/or Air Force Space Command at either Falcon AFB or Peterson AFB, Colorado.

6. **On-Site Inspection Agency (OSIA):** Outstanding opportunity to work with the agency historian in analyzing and preparing reports from team debriefs, and to be exposed to Russian weapon inspectors. Opportunities include work at Magna, Utah as well as other locations around the world.

7. **Defense Systems Management College (DSMC):** Great opportunity to work with historian/archivist at Fort Belvoir, VA. Often results in publishable paper.

8. **US Special Operations Command (AFSOC):** Outstanding opportunity to work with command historian on special ops and unconventional warfare topics at MacDill AFB, FL.

9. **Air Force Historical Research Agency (AFHRA):** Unique opportunity to work in one of the largest historical archives of air power related topics at Maxwell AFB, Alabama.

10. **Informal Programs:** DFH also sponsors cadets on individualized programs with permissive TDY arrangements. The same eligibility requirements apply.

E. Additional Information. You may also compete for a prestigious summer program at the **Smithsonian Institute.** Other programs may be available as well, including **Summer Language Immersion** programs in numerous foreign countries (currently administered by DFIP). For more details, contact your advisor in the Department of History.

## XI. Cadet Awards.

A. Andrews Award. If you are a history major, your performance in this course will become a factor in computation of the winner of the Andrews Award. This award consists of an attractive eagle and fledglings statue with an inscribed name plate. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

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B. Bong Award. If you are a military history major, your performance in this course will be a factor in computation of the winner of the Bong Award, given to the outstanding cadet in military history in each graduating class. Like the Andrews Award, the Bong Award consists of an eagle and fledglings statue with an inscribed name plate. The name of the winner is inscribed on a publicly displayed plaque in the Department of History. The recipient may also receive a memorial gift from the Rupp Family.

C. American History Award. If you are an American history major, your performance in this course will be a factor in computation of the winner of the American History Award, presented to the outstanding cadet in American history in each graduating class. This award consists of a handsome plaque and a library of books on American history. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

D. The Norstad Award. If you are a history major in an area track (i.e., Europe, Russia, Latin America, Africa, Middle East, or Asia), your performance in this course will be a factor in computation of the Norstad Award, presented to the outstanding cadet in Area Studies in each graduating class. This award consists of a handsome plaque and a library of books on the area of the world in which you have specialized. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

E. Air Force Historical Foundation Award. All history papers written on air power topics are eligible to compete for the Air Force Historical Foundation Award. This award consists of a plaque and national recognition through the resources of the Air Force Historical Foundation, Washington, D.C. The Foundation presents the award annually to the best cadet paper on some aspect of the history of flight. The name of the winner is inscribed on a publicly displayed plaque in the Department of History.

XII. Publication/Presentation Opportunities. Quality cadet papers on a variety of subjects are eligible for presentation at a national conference or publication in any one of the many historical journals. For the past several years the Department of History has sponsored cadets to present papers at the National Conference on Undergraduate Research and the Undergraduate Conference on the Social Sciences. A number of cadet papers have also been published in Airpower Journal and Air Power History.

XIII. Phi Alpha Theta. If you are a history major with a 3.00 Majors GPA and at least a 3.00 in 2/3 of your courses as a whole, then you qualify for membership in Phi Alpha Theta, the International Honor Society in History. The goal of Phi Alpha Theta is to further the study of history by recognizing worthy individuals, sponsoring conferences, publishing papers, and granting scholarships. Membership offers many opportunities to pursue these goals in cooperation and competition with other university chapters in the state and across the nation.

# UNITED STATES AIR FORCE ACADEMY

# DEPARTMENT OF HISTORY

# HISTORY 375

# THE HISTORY OF THE MODERN MIDDLE EAST AND NORTH AFRICA

Syllabus

Spring 1999

January-May 1999

**DIRECTOR OF WORLD HISTORY AND AREA STUDIES**
Major Deborah Shackleton
Office: 6F29
Phone: 3230

**COURSE DIRECTOR**
Dr. Jacob Abadi
Office: 6F43
Phone: 3634

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## I. Nature and Purpose of the Course

This course is a survey of the history of the Middle East and North Africa from the rise of the Ottoman Empire to the present. The course purpose is to provide the cadet a basic knowledge of the region's political, economic, social and cultural history. The course will examine major issues such as the impact of the rise of the Ottoman Empire on the Age of Discovery and the development of European and American Civilizations. Other phenomena such as Westernization, Nationalism, Imperialism will be an integral part of the course. The course will also cover contemporary ideologies and trends in the Middle East. Topics such as Zionism, Pan-Arabism, and Fundamentalism will receive a substantial coverage. Major conflicts such as the Arab-Israeli conflict, the Iran-Iraq War and the Gulf War will be discussed in detail. In addition, the course will deal with contemporary economic and social issues such as wealth distribution in the Arab world, population control, gender issues, conflict between Islamic and western ideas and other issues.

## II. Cadet Outcomes.

Students in an advanced level of Middle Eastern studies will

1) Demonstrate acquisition of historical knowledge in Middle Eastern history.
Historical knowledge should include concepts in historiography and methodology of Middle Eastern history, names of the main figures in Islamic history, places in which major events took place, and dates of important events in the region.

2) Exhibit understanding of root concepts in Middle Eastern history and apply them to historical knowledge.

Root concepts in Middle Eastern history are basic themes, such as the geographical characteristics of the region and their impact on its historical development; the uniqueness of the Islamic faith and its impact on the conflicts between the various ethnic and religious groups in the region, or the impact which personalities had on the course of events in the region.

3) Analyze established interpretation within a closed context and communicate analysis.

Students should be able to effectively use class notes and material read in class in order to master the course material. They are expected to communicate their analysis verbally as well as in writing.

4) Formulate original concepts from acquired knowledge.

Acquired knowledge includes information from the lectinar on the World of Islam which the cadets had already attended, as well as from other courses on the Middle East, outside reading and knowledge gained from travel to the region.

5) Frame an original argument from a closed context.

Based on the reading and the material taught in class, cadets are expected to be able to frame an original argument with supporting facts, and figures when necessary. This particularly applies to the Arab-Israeli Conflict, where many students tend to formulate opinions regarding this issue without being able to support their arguments by facts and figures.

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6) Frame an interpretive argument from an open context.

The open context refers to an independent research of a topic chosen by the cadet. Cadets are expected to choose a topic and present a thesis which they intend to prove by well-reasoned argument and documentation to prove their point.

7) Judge multiple interpretations of historical events.

Cadets are expected to understand that historical events may be interpreted differently by different historians. Thus for example, Arnold Toynbee's interpretation of Middle Eastern history is radically different from other interpretations. Cadets are expected to evaluate the merit of arguments made by different historians. Cadets may refute arguments made by other historians, however prominent these historians are, provided that they formulate their own interpretation based on facts and reason.

## III. Course Objectives

The course's main objective is to enable the cadet to understand the major developments in an area so vital to American interests. Cadets will gain an understanding of the way individuals and groups in the Middle East interact. Also, they will understand the impact of European ideas and technology on the region. In addition, the course will assess the impact of Middle Eastern leaders on the destiny of their countries. Cadets will have the opportunity to develop their critical thinking skills and improve their ability to express themselves both orally and in writing. This will be particularly valuable to cadets who will have the opportunity to be stationed in the region.

By the end of the course successful cadets will have

-mastered the basic skills of historical research.
-become familiar with the basic historical works and bibliographical aides.
-mastered the forms and conventions of historical writing and documentation contained in Kate L.Turabian, A Manual for Writers of Term Papers, Theses, and Dissertations 6th Edition. Chicago and London, 1996.

- become familiar with the work and influence of some of the past masters of the historian's craft.
- progressed toward a simpler, clearer and more forceful writing style.

## IV. Texts and Materials.

1. Bickerton, I.J. and Klausner C. A Concise History of the Arab-Israeli Conflict. Englewood Cliffs, New Jersey: Prentice Hall, 1995.
2. Cleveland, L. William. A History of the Modern Middle East. Boulder, Colorado: Westview Press, 1994.
3. Lewis Bernard. Cultures in Conflict: Christians, Muslims and Jew in the Age of Discovery. New York: Oxford University Press, 1995.

4. Magali Morsy, North Africa 1800-1900: A Survey from the Nile to the Atlantic. London: Longman, 1984. _

5. Martin, C. Richard. Islamic Studies. Upper Saddle River, New Jersey: Prentice Hall, 1996.

6. Pearson, Robert. Through Middle Eastern Eyes. New York: Cite Books, 1991.

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*** PLEASE BE ADVISED THAT ADDITIONAL READING FROM CONTEMPORARY NEWSPAPERS AND PROFESSIONAL JOURNALS WILL OCCASIONALLY BE ASSIGNED AS THE NEED ARISES.

Recommended Reading:

1. Bakash Shaul. The Reign of the Ayatollahs: Iran and the Islamic Revolution. New York: Basic Books, 1984.
2. Collins, Larr and Lapierre, Domonique. O Jerusalem! New York: Simon & Schuster, 1972.
3. Esposito, L., John. Islam: The Straight Path. New York: Oxford University Press, 1988.
4. Friedman, L. Thomas. From Beirut to Jerusalem. New York: Doubleday, 1989.
5. Horne Alistair. A Savage War of Peace: Algeria 1954-1962. New York: Viking, 1978.
6. Lewis, Bernard. The Arabs In History. London: Hutchinson, 1966.
7. Miller, Judith and Mylroie, Laurie. Saddam Hussein and the Crisis in the Gulf. New York:
8. Porch Douglas. The Conquest of Morocco: A Savage Colonial War. London: Papermac, 1982.
9. Salibi, Kemal. The Modern History of Jordan. New York: I.B. Tauris & Co, 1993.

Random House, 1990.

The course is divided into four main parts. The first part provides a background to the Middle East. This includes a discussion of the region's geography, the rise and the expansion of Islam, the different sects of Islam and basic concepts pertaining to Islamic civilization. This background is particularly helpful to cadets who did not study the the earlier period. The second part of the course covers the early modern period (15th-18th centuries). In this part the course deals with the Ottoman and Safavid Empires. The major themes here are the interaction between the Middle East and Europe, the attempt at westernization and the resultant disillusionment of Middle Eastern peoples. The third part is devoted to the rise of nationalism in Middle Eastern countries and European response to this phenomenon. The fourth part deals with the Arab-Israeli conflict, the Palestinian dilemma, the Middle Eastern wars and the quest for a solution to the conflict. The fifth part deals with the major events affecting the destiny of the Middle East since World War II. Apart from topics concerning inter-Arab relations, this part includes the major trends in the region such as Pan-Arabism, nationalism, secularism , and fundamentalism. The course will conclude by assessing the prospects for peace in the Middle East and the role of the U. S. in the peace process.

## BLOCK I. BACKGROUND

**• Please note that the books appear by the last name of their authors, according to the following code.**

**B--Bickerton**
**C--Cleveland**
**H--Horne**
**M--Martin**
**MA--Magali**
**P--Pearson**

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| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 1 | TBD | Historiography of the Middle East and North Africa | Handout |
| Lsn 2 | TBD | Methodology in Middle Eastern and North African History | Handout |
| Lsn 3 | TBD | Geographical Conditions and their Impact on the history of the Middle East and North Africa | Handout |
| Lsn 4 | TBD | the Rise and Expansion of Islam in the Middle East and North Africa | C. 4-19 |

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 5 | TBD | Islamic Civilization to 1500 (I) | M. 39-76; C. 20-38 |
| Lsn 6 | TBD | North African Civilizations to 1500 | Handout |
| Lsn 7 | TBD | Religious Sects in the Middle East and North Africa | Handout |
| Lsn 8 | TBD | Religion and Society in Islam (I) | M. 159-198 |
| Lsn 9 | TBD | Religion and Society in Islam (II) | M. 200-229 |
| Lsn 10 | TBD | **Graded Review I** | |

## BLOCK II. THE MIDDLE EAST IN THE EARLY MODERN PERIOD

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 11 | TBD | The Ottoman and Safavid Empires | C. 39-56 |
| Lsn 12 | TBD | North Africa During the Age of Discovery | MA. 5-28 |
| Lsn 13 | TBD | Egypt and Iran in the late 19th century | C. 99-112 |
| Lsn 14 | TBD | Modernization in the Middle East and North Africa | C. 113-124 |
| Lsn 15 | TBD | Authoritarianism and Constitutionalism in the Middle East and North Africa | C. 125-139 |
| Lsn 16 | TBD | World War I and the Collapse of the Ottoman Empire | C. 140-160 |

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|---|---|---|---|
| Lsn 17 | TBD | North Africa Under Colonial Rule | MA. 75-105<br>145-165 |

## BLOCK III. THE GENESIS OF NATIONALISM IN THE MIDDLE EAST

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 18 | TBD | Ataturk and Reza Khan in the Authoritarian Era | C. 164-180 |
| Lsn 19 | TBD | The Struggle for Arab Independence | C. 181-201 |
| Lsn 20 | TBD | The Struggle for Independence in North Africa | MA. 182-227 |

| Lsn | Date | Topic | Readings |
|---|---|---|---|

## BLOCK IV. THE ARAB-ISRAELI CONFLICT

| | | | |
|---|---|---|---|
| Lsn 21 | TBD | Palestine in the 19th Century | B. 14-30 |
| Lsn 22 | TBD | Palestine Under the British | C. 222-242<br>B. 36-55 |
| Lsn 23 | TBD | The Holocaust and the Birth of Israel | C. 242-255<br>B. 66-80 |
| Lsn 24 | TBD | The Beginning of the Palestinian Problem | B. 87-107 |
| Lsn 25 | TBD | The Suez Campaign and the Six-Day War | B. 133-153 |
| Lsn 26 | TBD | Morocco, Tunisia and Middle East Peace Process | Handout |
| Lsn 27 | TBD | Algeria and the Middle East Peace Process | Handout |
| Lsn 28 | TBD | The End of the Cold War and the Road to Peace | B. 250-281 |
| Lsn 29 | TBD | **Graded Review III** | |

## BLOCK V. MIDDLE EASTERN POLITICS SINCE W.W. II

| Date | Date | Topic | Readings |
|---|---|---|---|
| Lsn 30 | TBD | Turkey and Iran After W.W.II | C. 259-283 |
| Lsn 31 | TBD | The Ascendancy of Nasser | C. 284-303 |

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|---|---|---|---|
| Lsn 32 | TBD | Morocco, Algeria and Tunisia-Reaction to Pan Arabism | Handout |
| Lsn 33 | TBD | Morocco, Algeria and Tunisia-Attitude Toward the Palestinians | C. 325-352 |
| Lsn 34 | TBD | Syria Under Asad | C. 353-363 |
| Lsn 35 | TBD | Iraq Under Saddam | C. 363-376 |
| Lsn 36 | TBD | The Arabian Peninsula Since 1945 I | C . 377-388 |
| Lsn 37 | TBD | North African Leaders and Their Impact | Handout |

**Written Project Due**

| | | | |
|---|---|---|---|
| Lsn 38 | TBD | The Fall of the Iranian Shah | C. 398-404 |

| Lsn | Date | Topic | Readings |
|---|---|---|---|
| Lsn 39 | TBD | Fundamentalism in Iran and Algeria | C. 405-421 |
| Lsn 40 | TBD | The Middle East after the Cold War | C. 422-436 |
| Lsn 41 | TBD | North Africa after the Cold War | C. 436-452 |
| Lsn 42 | TBD | Summary-Review and Assessment of U.S. Role in the Middle East | |

V. Grading Guidelines / Evaluation

A. General: Cadets are expected to complete all assignments and prepare questions before class. Information from assignments, lectures, cadet briefings and class discussions is testable.

B. Grading: A cadet's grade is based on his/her performance in lesson preparation, classroom participation, effective written and verbal analysis, and demonstrated knowledge of the subject matter.

Course point values are:

| | |
|---|---|
| Graded Review I | 150 pts |
| Briefing Project | 150 pts |
| Instructor Prerogative | 50 pts |
| Prog | 350 pts |
| | |
| Graded Review II | 100 pts |
| Graded Review III | 100 pts |
| Written Project | 150 pts |
| Instructor Prerogative | 50 pts |
| Final Examination | 250 pts |
| Subtotal | 650pts |

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| | |
|---|---|
| Total | 1000pts |

C. Briefing Project : Each cadet is required to prepare a 20-minute briefing and lead a discussion on a topic approved by the instructor.

D. Written Project: Each cadet will be required to submit research paper not to exceed **ten** pages. Topics must be approved by the instructor. Projects are due on lesson 37.

E. Note that documentation for your papers must follow the formats described in Kate L. Turabian, Student's Guide for Writing College Papers, 3d rev. ed. (Chicago: University of Chicago Press, 1976).

## VI. Course Administration.

A. Instructor Conferences. Your instructor will be available Monday through Friday for consultation; an appointment is highly recommended. If you make an appointment and cannot keep it, notify your instructor as early as possible -- but in any event, before the scheduled time.

B. Absences from Class. If you miss a class, you must check with a classmate or your instructor to see what was discussed or assigned. Your instructor is NOT responsible for notifying you that you missed important notices or significant course material. You must arrange to take any required make-up exams within 24 hours of your return to duty.

C. Hospitalization. If hospitalized, contact the Hospital Cadet Liaison Officer, ext. 5163. The officer will contact your instructor, describe your condition, and pass on requests for instruction in the hospital.

D. Penalties for Late Work.

1. If an assignment is late because of your negligence, you will be penalized academically. If you are aware of an impending absence or other problem which could prevent you from turning in the project on time, you must make PRIOR arrangements with me. "LATE" IS DEFINED AS ANY TIME AFTER THE BEGINNING OF THE PERIOD ON WHICH YOUR ASSIGNMENT IS DUE or time designated by your instructor.

2. The academic penalty for late work will be a reduction in grade as described below. (A "Study Day" is any duty day).

| | |
|---|---|
| Up to One Day Late | 25% reduction |
| One to Two Days Late | 50% reduction |
| Two to Three Days Late | 75% reduction |
| More than Three Days Late | 100% reduction<br>0% credit for the exercise* |

*(The assignment must still be turned in or the cadet will receive an incomplete for the course).

3. Late work indicates a deficiency in a cadet's potential for responsible military service. Therefore, in most cases, cadets may also expect late work to result in a lower military rating, loss of IP points, and issuance of an AFCW Form 10.

E. If your instructor is late to class, the section marcher will maintain the proper decorum and appoint one cadet to report to the course secretary.

VII. DFH Documentation and Plagiarism Policy.

1. As a student in an upper-division history course, you must be fully aware of and comply with proper documentation procedures. Your guide to understanding documentation is the Student's Guide for Writing College Papers, 3d rev. ed., by Kate L. Turabian. This book, which is available for purchase in the bookstore's textbook section, is the FINAL AUTHORITY for all documentation procedures in this course. You must be thoroughly familiar with its contents.

2. The first question most college student writers ask is, "What am I required to document?" In brief, you are required to document all ideas and information which are not your own. You must also document all quotations and paraphrases. The one exception to this general rule is that you do not document common or well-known information (for example, George Washington was our first president). Failure to document material taken from others is called plagiarism. According to the Student's Guide, plagiarism is defined as "failure to give credit in your paper for the loans made by other writers." In short, to plagiarize is to give the impression that you have written or thought something that you have in fact borrowed from someone else. Bearing in mind the definition of plagiarism above, all drafts and amendments must be undertaken by you.

3. Note that the Department of History permits you to discuss your written work with instructors and other cadets before you turn it in, but requires you to document any outside help received. That help may range from developing ideas for a paper to proofreading the final product for content or grammar. Regardless of the nature and extent of the help received, you must specify those individuals who provided any assistance in the first footnote/endnote. In the footnote/endnote you must document precisely the nature of the help received and from whom you received it. Statements such as "C4C Smith read my paper" or "Cadet Jones helped me think through my ideas" are inadequate. You must cite the exact nature of the help (for example, "C4C Smith read my paper for grammar and spelling" or "Capt Terino helped me develop the idea that technology played an integral role in warfare"). The study of history is all about communicating ideas. In order to achieve the highest quality in your work you should discuss your ideas with fellow cadets and instructors. Use all available resources.

4. Once you know what to document, the next question is usually "How do I do it?" You will find the answers in Chapter 7 of the Student's Guide. You must read and understand this chapter thoroughly. It shows you how to prepare footnotes (you may use endnotes if you desire) and bibliographic forms.

5. Finally, remember that your documentation will be graded. If you turn in work with incorrect or incomplete documentation, your grade will be marked down 5% immediately, and you will be required to resubmit the work before the grade is assigned. For this reason you must become familiar with all the documentation procedures outlined in the Student's Guide and USE THEM! If you have any further questions about documentation procedures, please see your instructor.

VIII. Graduate Scholarship Opportunities. A select number of cadets each year are offered an opportunity to earn a scholarship and pursue a graduate degree immediately following graduation. Applicable scholarships include the following:

## GRADUATE SCHOLARSHIP OPPORTUNITIES

A select number of cadets each year are offered an opportunity to earn a scholarship and pursue a graduate degree immediately following graduation. Applicable scholarships include the following:

**EAST-WEST CENTER SCHOLARSHIP - Duration: 17 months. Asian Studies at the University of Hawaii.**

GERHART FELLOWSHIP - Duration: 2 years. Study at Middlebury College and University of Paris/Sorbonne. Must be proficient in French.

WOLFE FELLOWSHIP - Duration: 1 year. Awarded to the outstanding student in the Humanities Division.

FULBRIGHT SCHOLARSHIP - Duration: 1 year. Study in a foreign country. Must be proficient in host country language.

GRADUATE SCHOOL PROGRAM - Duration: 1 year. Selected by the department or Dean. A 12-month program in some field of history.

HARVARD UNIVERSITY SCHOLARSHIP - Duration: 2 years. Study of public policy at the John F. Kennedy School of Government.

UNIVERSITY OF MARYLAND SCHOLARSHIP - Duration: 2 years. Study in public policy and public management.

RHODES SCHOLARSHIP - Duration: 2 years. Study at Oxford University in England.

MARSHALL SCHOLARSHIP - Duration: 2 years. Study in a field of value to the USAF or United States at any university in the United Kingdom.

TRUMAN SCHOLARSHIP - Study in public policy. Post-graduate scholarship worth $30,000 for graduate study.

Competition for these scholarships is intense and early preparation is a must. If you have questions or are interested in the opportunities see your instructor.

## HISTORY SUMMER RESEARCH PROGRAMS

A. Objective. The Department of History sends cadets to a variety of summer research programs. These provide unique military and academic experiences which will enhance your professionalism as a military officer, improve your chances for acquiring choice assignments later in your career, and expand your academic skills. The programs are specifically designed to help you conduct field historical research in various governmental and non-governmental agencies, to expand your academic knowledge in your field of interest, and to contribute to research efforts at world-renowned organizations.

B. Eligibility.

1. History major
2. 3.00 or better GPA
3. 2.80 or better MPA

C. Program Details.

1. All programs are offered to cadets between their junior and senior years (firstie summer).
2. Programs range from 3 to 6 weeks depending on agreement between Dean and Commandant, on program host constraints, and funding.

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3. Most programs are conducted during first summer period (with the top cadets being allowed to depart immediately after final exams).

D. Available Programs. While varying from year to year, the following programs have recently been available:

1. **Georgetown University:** Outstanding opportunity to study in one of several Georgetown University institutes and to experience first-rate internships ranging from the White House to the US Congress.

2. **Headquarters, European Command (EUCOM):** Conduct research and prepare reports for top-level EUCOM commanders at Stuttgart, Germany.

3. **Los Alamos Research Center:** Conduct research focusing on the history of technology at Los Alamos, New Mexico.

4. **United States Marine Corps Historical Center (MCHC):** Unique opportunity to work with Marine Corps historians at the MCHC and Marine Corps Museum and to explore other military history related activities in the Washington D.C. area.

5. **Air Force Space Command and US Space Command:** Exciting opportunity to work with staff historians on projects for the Commander, US and/or Air Force Space Command at either Falcon AFB or Peterson AFB, Colorado.

6. **On-Site Inspection Agency (OSIA):** Outstanding opportunity to work with the agency historian in analyzing and preparing reports from team debriefs, and to be exposed to Russian weapon inspectors. Opportunities include work at Magna, Utah as well as other locations around the world.

7. **National Aeronautic Association (NAA):** One-of-a-kind opportunity to work with association's vast historical materials and participate in other activities in the Washington D.C. area.

8. **Defense Systems Management College (DSMC):** Great opportunity to work with historian/archivist at Fort Belvoir, VA. Often results in publishable paper.

9. **Air Force Special Operations Command (AFSOC):** Outstanding opportunity to work with command historian on special ops and unconventional warfare topics at Hurlburt AFB, FL.

10. **Air Force Historical Research Agency (AFHRA):** Unique opportunity to work in one of the largest historical archives of air power related topics at Maxwell AFB, Alabama.

11. **Informal Programs:** DFH also sponsors cadets on individualized programs with permissive TDY arrangements. The same eligibility requirements apply.

E. Additional Information. You may also compete for a prestigious summer program at the **Smithsonian Institute.** Other programs may be available as well, including **Summer Language Immersion** programs in numerous foreign countries (currently administered by DFIP). For more details, contact your advisor in the Department of History.

## CADET AWARDS

A. Andrews Award. If you are a history major, your performance in this course will become a factor in computation of the winner of the Andrews Award. This award consists of an attractive eagle and fledglings statue with an inscribed name plate. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

B. Bong Award. If you are a military history major, your performance in this course will be a factor in computation of the winner of the Bong Award, given to the outstanding cadet in military history in each graduating class. Like the Andrews Award, the Bong Award consists of an eagle and fledglings statue with an inscribed name plate. The name of the winner is inscribed on a publicly displayed plaque in the Department of History.

C. American History Award. If you are an American history major, your performance in this course will be a factor in computation of the winner of the American History Award, presented to the outstanding cadet in American history in each graduating class. This award consists of a handsome plaque and a library of books on American history. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

D. The Norstad Award. If you are a history major in an area track (i.e., Europe, Russia, Latin America, Africa, Middle East, or Asia), your performance in this course will be a factor in computation of the Norstad Award, presented to the outstanding cadet in Area Studies in each graduating class. This award consists of a handsome plaque and a library of books on the area of the world in which you have specialized. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

E. Air Force Historical Foundation Award. All history papers written on air power topics are eligible to compete for the Air Force Historical Foundation Award. This award consists of a plaque and national recognition through the resources of the Air Force Historical Foundation, Washington, D.C. The Foundation presents the award annually to the best cadet paper on some aspect of the history of flight. The name of the winner is inscribed on a publicly displayed plaque in the Department of History.

F. The Rupp Award. This award is presented to the outstanding student in interdisciplinary studies related to history in honor of Capt John A. Rupp, USAF, former winner of the Andrews Award. To be eligible, you must show outstanding achievement and have taken at least six courses in history. The award consists of a handsome plaque and several gift books. The name of the winner is also inscribed on a publicly displayed plaque in the Department of History.

G. Publication/Presentation Opportunities. Quality cadet papers on a variety of subjects are eligible for presentation at a national conference or publication in any one of the many historical journals. For the past several years the Department of History has sponsored cadets to present papers at the National Conference on Undergraduate Research and the Phi Alpha Theta Regional Conference.

## CADET ACTIVITIES

A. Phi Alpha Theta. If you are a history major with a 3.00 Majors GPA and at least a 3.00 in 2/3 of your courses as a whole, then you qualify for membership in Phi Alpha Theta, the International Honor Society in History. The goal of Phi Alpha Theta is to further the study of history by recognizing worthy individuals, sponsoring conferences, publishing papers, and granting scholarships. Membership offers many opportunities to pursue these goals in cooperation and competition with other university chapters in the state and across the nation.

B. Cadet History Club. All cadets are welcome to be a member of the History Club (whether you are a history major or not). Activities include a fall picnic, distinguished speakers, historical "trivial pursuit," USAFANET movies, the History Club/Phi Alpha Theta formal dinner, and much more. The purpose of the

History Club is to broaden cadet understanding of history's role in officer professional development, and to have fun in the process.

C. Special Groups. Any cadet with specific interests in ethnic and/or regional groups is welcome to join faculty members in a variety of groups. Groups include the American Studies Group, the Native American Heritage, the Tuskegee Airmen, the Latin American Studies Group, the European Studies Group, the Slavic Studies Group, the Asian Studies Group, the African Studies Group, and the Middle East Studies Group. Anyone with an interest can be a member of these groups. Activities include brownbag lunches, hosting foreign exchange delegations, and trips to local restaurants.

D. Cadet Wargaming Club. All cadets interested in re-fighting the famous battles of warriors-past are welcome to be involved in the Cadet Wargaming Club. Activities include computer simulation wargames, mock battles, and guest speakers giving presentations on such topics as Vietnam, Napoleonic warfare, the Age of Sail, and the Eastern Front. Members also attend local wargaming conventions.

E. Reading Groups. All cadets are welcome to sign up for periodic reading groups. Cadets read a book (military or regional topics) and then get together on an informal basis to discuss their reactions at an instructor's house (often includes a free meal). Books have ranged from E.B. Sledge's With the Old Breed, to Tales from a 1001 Arabian Nights.

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

PARTICIPANT CURRICULUM PROJECT

# BARGAINING IN THE TRADITIONAL MARKET

**Peter Hess**
**Department of Economics**
**Davidson College**
**Davidson, NC 28036-1719, USA.**

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# BARGAINING IN THE TRADITIONAL MARKET

Peter Hess
Department of Economics
Davidson College

Handicrafts, including carpets, wood carvings, leather goods, intricate fabrics, and metal work, among other products, generate significant employment and income in many less developed economies. The handicraft industry also is an important source of foreign exchange, directly in the case of export revenues and indirectly through tourist expenditures.

In the traditional market for handicrafts in developing economies, typically there are no fixed prices. Prospective buyers (often tourists) negotiate the prices of the individual items offered for sale by shopkeepers (or roving vendors). The bargaining process represents a search for a mutually acceptable price. While the bargaining may seem arbitrary and highly individualistic, there are general tendencies and common factors that affect the outcome--either an agreed-upon price or no deal.

Below a formal model of the bargaining process is set forth. The primary objectives of the buyer and seller and the influential factors that shape the bargaining process are identified. Three bargaining games are then illustrated.

## The Bargaining Model

In the traditional market, both parties engaged in bargaining have an incentive to reach an agreement. While the potential buyer seeks to pay as little as possible for the desired item, and the seller seeks to obtain as high a price as possible, if the agreed-upon price is below the maximum the buyer would pay and above the minimum the seller would accept, then it would seem that both parties gain from a deal. There are costs to bargaining, however, that may prevent achieving a satisfactory price. Moreover, the bargaining process may never get underway.

To model this process, we begin with some key variables. Let

$B^*$ = demand price (the maximum price the consumer is willing to pay, indicating the value of the commodity to the consumer).

$S^*$ = supply price (the minimum price the seller is willing to accept, indicating the variable cost of supplying the commodity).

$\bar{B}$ = intimidation price (a price so high that the buyer is intimidated or discouraged from bargaining at all).

$\bar{B} = (1+b)B^*$, where b ($b > 0$) is the percentage margin of comfort for the potential buyer.

$\bar{S}$ = insult price (a price so low that the seller is insulted and regards the consumer as either rude or nonserious).

$\bar{S} = (1-s)S^*$, where s ($0 < s < 1$) is the percentage margin of dignity for the seller.

$B_i$ = the ith bid price of the buyer ($i = 1 \ldots m$)

$S_j$ = the jth offer price of the seller ($j = 1 \ldots n$)

For the bargaining to start, the potential buyer finds out the initial offer price, $S_1$. The buyer must not be intimidated, $S_1 < \bar{B}$, otherwise the process is aborted. Usually $S_1$ is not acceptable, which the buyer indicates either by expressing an unwillingness to pay that price or by making a counteroffer, $B_1$. If a counteroffer is made, then we need for $B_1 > \bar{S}$ in order for the bargaining to proceed. Each party then seeks to find the other's reservation price ($B^*$ or $S^*$). The seller may ask the buyer, "How much are you willing to pay?". Similarly, the buyer may ask the seller for the "best price."

The seller may initially state a very inflated price in order to i) assess the reaction of the buyer (e.g., does he wince, or laugh, or appear to accept? ) and ii) to allow for plenty of downward flexibility in negotiations in order to give the buyer the impression of getting a better deal. The risks to the seller in overinflating the initial offer price are scaring off the potential buyer and eroding credibility on subsequent items that the buyer might have purchased. Similarly, the buyer may counter a very inflated initial offer by the seller with a fraction of the asking price (one-fourth or less) to assess the reaction of the seller. If the buyer then perceives conditions are favorable, he may then hold firm and 'force' the seller to come down in price.

The seller has an information advantage in that he knows how much the item actually costs him. The seller, however, usually does not know how long the buyer will be shopping (or if the buyer will return to his shop). A risk-averse seller, especially if the potential buyer appears to be a tourist, may assume that the potential buyer is only available that one time, and so may be more willing to compromise.

If during the bargaining, the seller offers tea or refreshments (more likely in the case of big ticket items, such as carpets or gold jewelry), then the seller may be then less inclined, while the buyer may feel more obliged, to compromise. The serving of tea is also designed to put the buyer at ease, reducing the stress from bargaining.

## The Objectives of the Parties

For the consumer, we assume that the budget constraint is nonbinding so that the item under consideration is affordable. The primary objective of the consumer is to maximize net consumer surplus, NCS, defined as the difference between what the buyer would pay for the commodity in question (B*) and the price actually paid, P*(T), less the costs of bargaining, C(T).

$$NCS = [B^* - P^*(T)] - C(T)$$

where $T$ = time involved in the bargaining process and

$P^*(T)$ = the bargain price agreed upon by the buyer and seller.

The potential buyer believes that the longer he engages in bargaining, the lower will be the final price paid. Thus, for the buyer: $dP^*/dT < 0$.

$C(T)$ = the costs of bargaining to the buyer, including the opportunity cost of the time involved (e.g., the buyer could be bargaining with another seller) and the psychic cost (e.g., the stress of bargaining, including the uncertainty that a better deal may be found elsewhere). Thus, $dC/dT > 0$.

Note, like B* (the demand price or value placed on the item by the consumer), the costs, C(T), will vary across individuals, for example, depending on how personally stressful is the bargaining and how well informed is the buyer about a reasonable range of prices for the item under consideration. Moreover, C(T) may vary over time for a given individual. For instance, the opportunity cost of the time involved in bargaining may be higher for a tourist near the end of her stay, than at the beginning.

To maximize net consumer surplus, we differentiate with respect to time (T). The first order condition is:

$$dNCS/dT = -dP^*/dT - dC/dT = 0$$

or

$$-dP^*/dT = dC/dT$$

That is, the potential buyer should bargain until the marginal benefit of time (securing a lower price, $-dP^*/dT > 0$) equals the marginal cost of time (the opportunity and psychic costs of bargaining, $dC/dT > 0$). For a maximum, the second order condition requires that the slope of the marginal benefit curve, $d[-dP^*/dT]/dT = d^2P^*/dT^2$, is less than the slope of the marginal cost curve, $d[dC/dT]/dT = d^2C/dT^2$.

For the seller, we assume that the primary objective is to maximize net producer surplus,

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NPS, defined as the difference between the price actually received from the sale of the commodity, $P^*(T)$, and the price the seller is willing to accept, $S^*$, less the costs to the seller of bargaining, $E(T)$.

$$NPS = [P^*(T) - S^*] - E(T)$$

where the seller assumes that, $dP^*/dT > 0$; i.e., the longer he bargains, the higher the final price he can achieve.

$E(T)$ = expenses incurred by the seller in bargaining, including the opportunity cost of the time spent in bargaining (e.g., higher if other potential buyers are nearby) and the psychic cost, (e.g., if the buyer is perceived as bullying or nonserious). $dE/dT > 0$.

To maximize net producer surplus, we again differentiate with respect to time. The first order condition is:

$$dNPS/dT = dP^*/dT - dE/dT = 0$$

or $$dP^*/dT = dE/dT$$

That is, the seller should bargain until the marginal benefit of time (gaining a higher price, $dP^*/dT > 0$) equals the marginal cost of time (the opportunity and psychic costs of bargaining, $dE/dT > 0$). For a maximum, the second order condition requires that the slope of the marginal benefit curve, $d\,[dP^*/dT]/\,dT = d^2P^*/dT^2$, is less than the slope of the marginal cost curve, $d\,[dE/dT]/dT = d^2E/dT^2$.

Note in the maximization process we have assumed that $B^*$ and $S^*$ are exogenous, or at least, are independent of time. Actually, in the bargaining process, the seller tries to increase the buyer's demand price, $B^*$, (unknown to the seller), by convincing him of the value of the item under consideration. Doing so would likely lead to a higher bargain price, $P^*$. Similarly, the buyer may try to reduce the supply price, $S^*$, (unknown to the buyer), by pointing out 'flaws' in the item. Whether the seller or buyer actually succeed depends on the persuasiveness of their arguments, not the time involved in bargaining.

On the other hand, the seller may incur extra costs, which would raise the seller's supply price, S*. This too would usually lead to a higher bargain price; however, it may instead increase the chances of no bargain being reached. For example, in addition to the serving of tea, the buyer may have been accompanied by a guide, who expects a commission on any purchase made. The commission would be incorporated in the seller's supply price. Again, any change in B* or S* is assumed to be independent of the length of the bargaining process; i.e., $dB^*/dT = 0$ and $dS^*/dT = 0$.

Formally, the potential for a mutually beneficial outcome exists when $B^* - P^*(T) > C(T)$, for the buyer, and $P^*(T) - S^* > E(T)$, for the seller. Yet, we also see the inherent conflict of interests, since with the passing of time in the bargaining process, the buyer expects that the bargain price, P*(T), will fall, while the seller expects the opposite. For both parties, the passing of time increases the costs of bargaining and, ceteris paribus, makes a deal less likely to be reached.

## Influential Factors in the Bargaining Process

The bargaining process is defined by: i) who makes the concessions (i.e., the buyer increasing the bid price or the seller lowering the offer price); ii) when the concessions are made (one party may make successive concessions); and iii) how great the concessions are (generally we might expect for either party an inverse relationship between the size of the concessions made and the frequency of concessions).

The bargaining process will continue only so long as certain conditions hold. At any point in time, t, the buyer requires that: B* - S(t) > C(t), where S(t) is the outstanding offer price of the seller. In words, for the buyer, the current consumer surplus must exceed the costs incurred up to that point in bargaining. Similarly, the seller will continue to bargain as long as, B(t) - S* > E(t), where B(t) is the outstanding bid price of the buyer at time t. That is, the current producer surplus must be greater than the costs incurred by the seller during bargaining. At any point in time, however, either party can accept the other's price and a bargain will have been reached.

The conditions that favor the buyer and increase the chances that the seller would make concession include:

1. The number of competitors nearby. Often in the market you will find a number of similar shops in close proximity, giving the consumer some leverage.

2. The number of items in stock. The seller would be anxious to reduce high inventory costs.

3. The ends of the working day. The seller may want to start the day off right with a sale and close the day on a positive note.

The conditions that favor the seller and increase the chances that the buyer would make concessions include:

1. The number of buyers in the shop. If there are other buyers nearby, then the seller can be selective in his bargaining and need not spend much time with more aggressive bargainers.

2. The duration of the bargain. A buyer who spends time bargaining for a particular item is clearly interested. Moreover, if the buyer has a higher opportunity cost of time than the seller, or enjoys bargaining less than the seller (indicating higher psychic costs of bargaining), then a buyer may be more willing to strike a deal as the bargaining process goes on. The seller must be wary, however, of extending the bargaining too long. Remember, if [B* - S(t)] < C(t), the buyer would

cease bargaining.

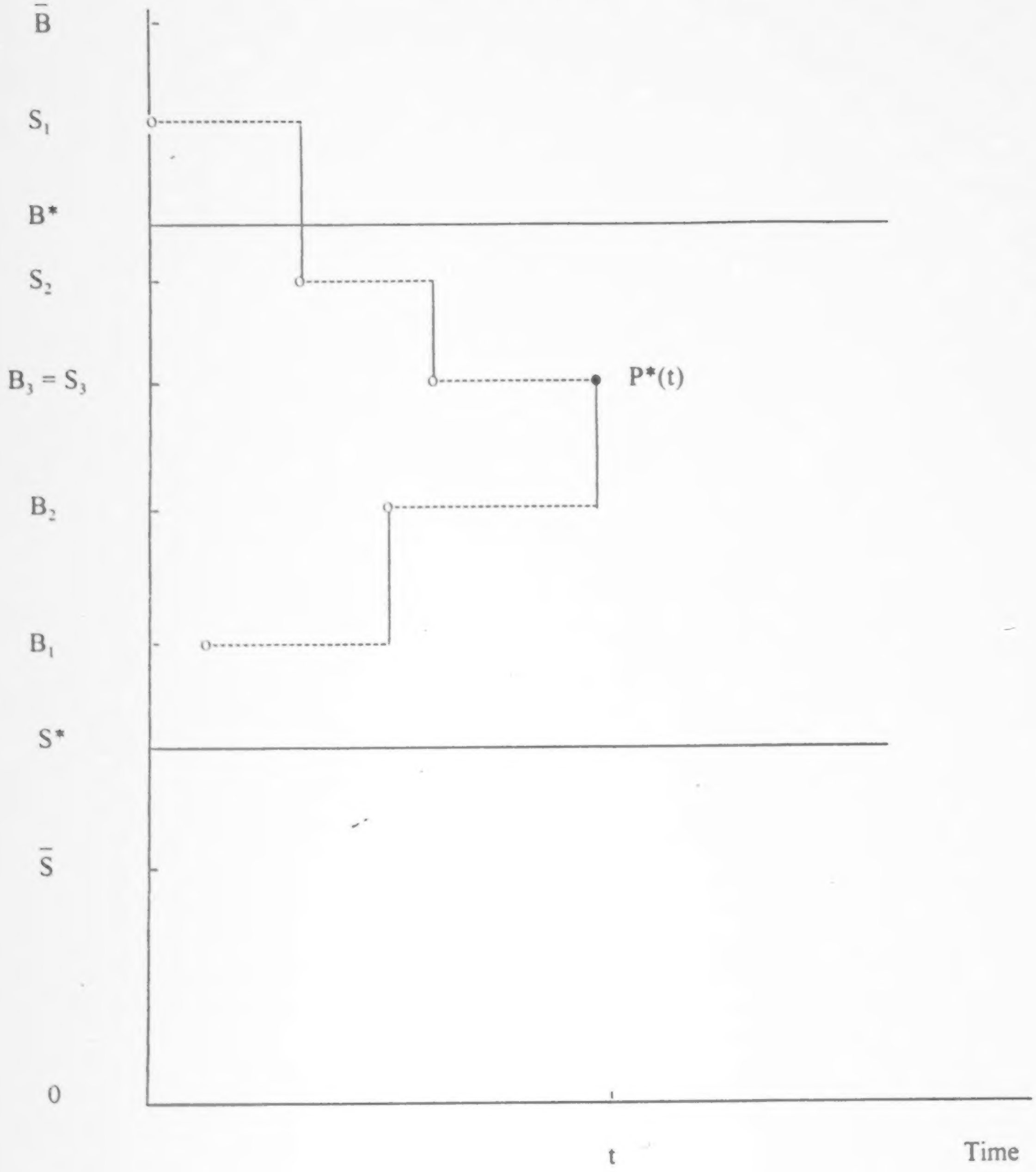
One very important--but difficult to quantify--dimension of the bargaining process is body language. The preference of a party may be revealed by his body language. For example, if the buyer looks only mildy interested in the commodity in question, browsing other items between exchanged prices, then the seller might perceive a lower demand price ($B^*$), and thus the need to make greater concessions in order to have a sale. Conversely, if the seller is hustling to show similar items in stock and seems anxious to please, then the buyer might perceive a lower supply price ($S^*$), and thus be more aggressive in bargaining. In any case, there is a decorum of mutual respect that facilitates a successful bargain. Parties should not show impatience or anger.

## Examples of Three Games

Recall, $B_i$ ($i = 1...m$) indicates the ith bid price of the buyer and $S_j$ ($j = 1..n$) indicates the jth offer price of the seller. The seller sets the inital price ($S_1$) to start the process. In the diagrams that follow, an open dot, o, will be used to indicate a price that is on the table or is outstanding, i.e., either a bid price from the buyer or an offer price from the seller. At any point in the process, either party can accept the other's price, $B_i = S_j$. If and when a bargain is reached, a closed dot, •, will be used.

The first game illustrated is one of symmetric flexibility. That is, the conditions are neutral, favoring neither the buyer nor the seller. Consequently, both parties alternate making concessions. Bargaining characterized by mutual flexibility tends to be quicker and more likely ends in a deal. Here the seller opens with $S_1$, which is below $\bar{B}$, so the buyer is not intimidated. The buyer counters with $B_1$, which is more than $\bar{S}$, so the seller is not insulted, and the bargaining can proceed. The seller then drops the offer price to $S_2$, and then the buyer counters with $B_2$.

Figure 1. Symmetric Flexibility: Neutral Conditions



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The seller comes down some more to $S_3$, which the buyer accepts at time t, $B_3 = S_3 = P^*(t)$.

The net consumer surplus of the buyer when the bargain is struck is equal to: $NCS(t) = B^* - P^*(t) - C(t) > 0$. The net producer surplus is $NPS(t) = P^*(t) - S^* - E(t) > 0$. Recall, the buyer (seller) would cease bargaining if ever the current net consumer (producer) surplus were zero.

The second game illustrated is one of asymmetric flexibility, where, in this case, the conditions favor the buyer. Thus, the buyer can hold firm and 'force' the seller to make most of the concessions. See Figure 2. After the initial offer price of $S_1$, to which the buyer might react with a firm dismissal, the seller quickly drops to $S_2$. Even though the offer price is below the demand price and the process is just underway (so the costs of bargaining are not significant), the buyer perceives that she can do better. She counters with an initial bid price of $B_1$ and holds. The seller lowers the offer price to $S_3$, and recognizing the buyer's resistance, further decreases to $S_4$. The buyer, after a short time, believing the seller unlikely to make any more concessions of significance and with the costs of bargaining increasing, accepts the offer price of $S_4$ and the deal is made.

The third game illustrated does not end with a mutually satisfactory price. Please refer to Figure 3. The buyer responds to the initial offer price of $S_1$ with a bid price of $B_1$. The seller then substantially reduces the offer price to $S_2$. After a while, the buyer ups the bid price to $B_2$, then a stalemate ensues. Neither party is willing to make further concessions, and eventually the increasing costs of time (for either party or both) outweigh the benefits of a deal ($B^*- S_2$, for the buyer, or $B_2 - S^*$, for the seller), so the bargaining stops, here at time t.

Figure 2. Asymmetric Flexibility: Conditions Favor the Buyer

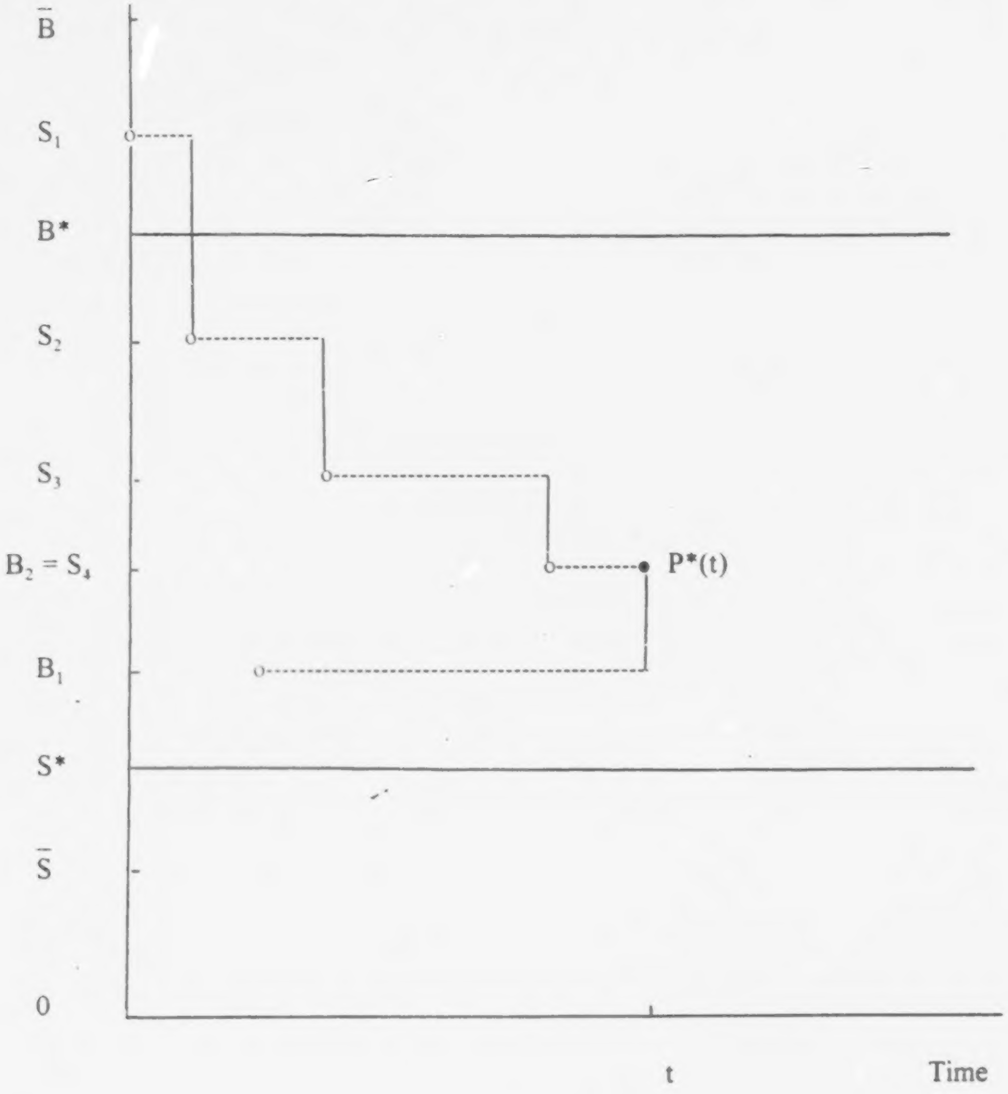

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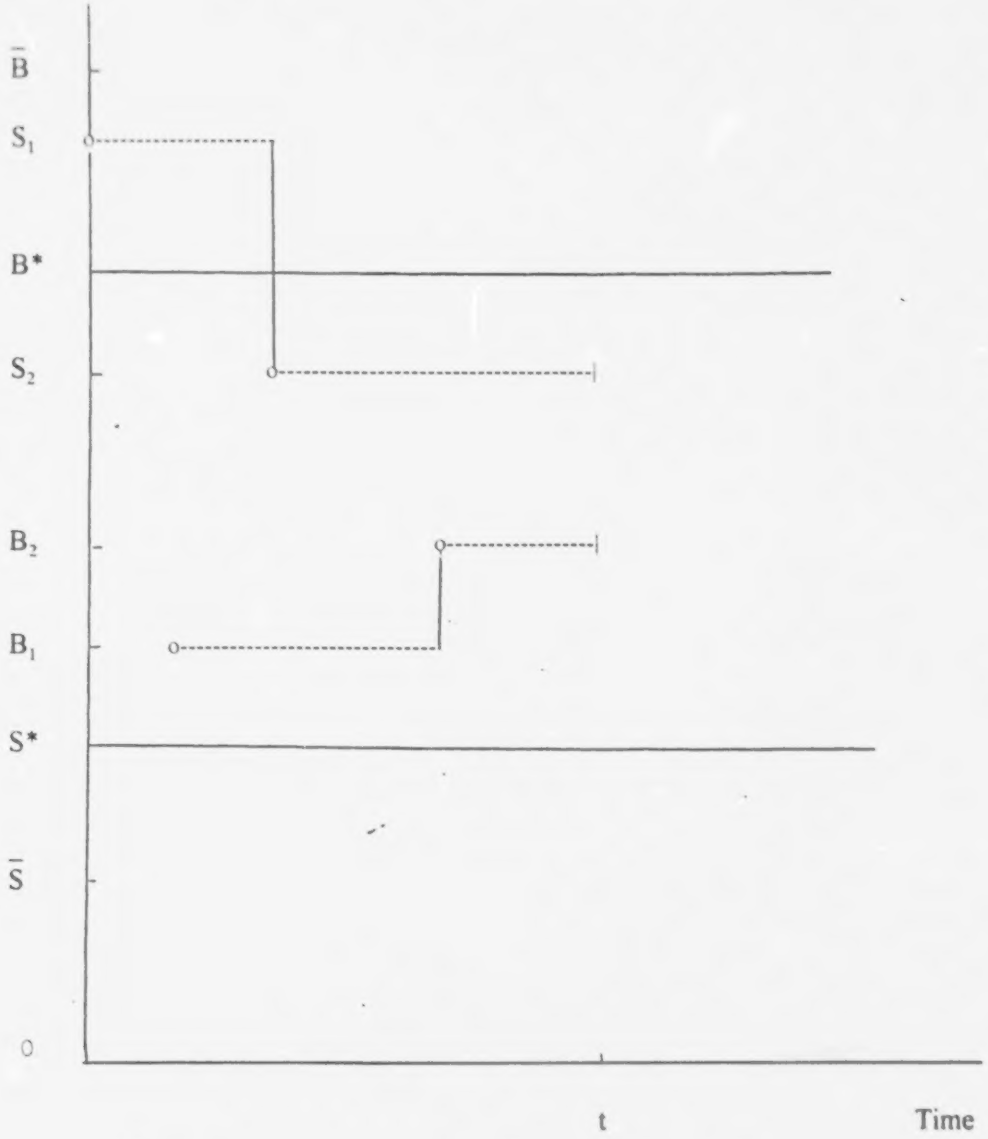
Figure 3. No Bargain Is Reached: Costs Outweigh Benefits



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## Conclusion

These three examples illustrate only a subset of the possible bargaining processes. Indeed, this model of bargaining in the traditional market for handicrafts in a developing economy, with some modifications, may apply to other negotiations between buyers and sellers. Consider the automobile market. In the case of new automobiles, the consumer is guided by the manufacturer's suggested retail price, and if aware, can request the dealer's invoice for the car. The consumer is also aided by various consumer advocate reports that provide important qualitative and quantitative information on the make of the automobile in question. Nevertheless, the final price is usually negotiated between the dealer and the consumer.

In sum, the widely prevalent practice of bargaining in traditional markets in developing countries, with the insight of economic principles, may be less arbitrary than it seems. We skirt the question of whether economic agents always act rationally in practice, cooly calculating the benefits and costs of the time spent bargaining for handicrafts in conditions far from the controlled environment of the economist's model.

*Note: Although Morocco is not mentioned, this paper was inspired by my experience as a member of the Fulbright-Hays Seminar, "Moroccan Civil Society: Historical Traditions and Contemporary Challenges," (June 24 - July 30, 1998). The model may serve as a unit in courses on economic development. Moreover, this work, submitted as my independent project, does not capture all the benefits I received (illness aside) from the seminar. Not only did I learn about the Moroccan economy and its prospects for sustainable development, but I expect to use numerous examples from personal experience (including successful and unsuccessful bargaining) to illustrate theories and concepts in my course on economic development.*

PH

*U.S. Department of Education Seminars Abroad Program 1998*
*Moroccan Civil Society: Historical Traditions and Contemporary Challenges*

**PARTICIPANT CURRICULUM PROJECT**

# AN INTRODUCTION TO SOCIOLOGY:
# A COURSE SYLLABUS

**John A. Cabe**
**Tri County Community College**
**2300 Highway 64 East**
**Murphy, NC 28906, USA.**

# **Project for Fulbright-Hays Seminar Abroad**

## Moroccan Civil Society: Historical Traditions and Contemporary Challenges

**John A. Cabe**
**368 Pinhook Rd.**
**Murphy, N.C. 28906**

**08/05/98**

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## Purpose

This project is designed to use Morocco as a special issues discussion for various chapters in the course *An Introduction to Sociology* which is a college freshman or sophomore course. Although not part of the project, a secondary topic will be to use Morocco as a special issues discussion in a course *Introduction to World Geography* with the emphasis on the physical geography of Morocco to include the following topics: Weather and Climate; Landforms; Natural Resources; Agriculture; Industry; Environment.

## Methodology

In the sociology course, for chapters 4, 5, 7, 9, 10, 11, 12, 13, 14, 15,I will provide an eight to ten paragraph summary of the topic from the perspective of Moroccan culture and society, an example of one chapter to be given within this document. The world geography course is divided into physical and cultural geography. For the chapters on physical geography, I will provide a written summary of the topic relative to the physical geography of Morocco as indicated on the outline in this document.

## Resources

A complete list of resources will be provided in this document. I will use specific books, magazine articles, films, photographs and slides, lecture notes obtained during the project, maps, graphs, and artifacts obtained during the project.

## Course Outline--Introduction to Sociology

**Course:** **Soc. 210, Introduction to Sociology**
**Text:** **Sociology, A Global Perspective, Ferrante**
**Hours:** **3 Credit, 3 Contact**
**Instructor:** **Professor Cabe** e-mail address jcabe@tccc.cc.nc.us
Office-McSwain Bldg. #A-125 Tel. 828-837-6810 ext.254

Chapter 1, Origins of Sociology
Chapter 2, Theoretical Perspectives
Chapter 3, Research Methods
Chapter 4, Culture; **An Introduction to Morocco**
Chapter 5, Socialization; **Moroccan Male/Female Relationships; The Family**
Chapter 7, Social Organizations; **The NGO in Morocco**
Chapter 8, Deviance
Chapter 9, Social Stratification; **Class Systems of Morocco**
Chapter 10, Race and Ethnicity; **The Berbers of Morocco**
Chapter 11, Gender; **Women in Moroccan Society**
Chapter 12, The Family/Population; **Urban and Rural Morocco with emphasis on unemployment**
Chapter 13, Education; **Moroccan Public and Koranic Schools**
Chapter 14, Religion; **A More in Depth Look at Islam**
Chapter 15, Collective Behavior, Social Change; **Social Change in Morocco**

### Exams:

There will be five exams given at approximately equal intervals during the semester. Exams may consist of multiple choice and discussion questions. Questions may be taken from textbook, lectures, hand-outs, and audio-visuals. Make-up exams must be taken on the first day the student returns to class following a missed exam-no exceptions granted! Make up exams are administered in Developmental Studies. Pop quizzes may be given on occasion and will count for additional credit in computing final grades; i.e., up to 1.5 points may be given on the final average if all pop quizzes are taken.

### Outside Projects

To be determined at first class meeting

### Grades

Exams (and project) count as equal percentage for final grade determination. Seven point grading scale is used.

**Class Attendance:**
Students are expected to attend class on a regular basis; however, six absences will be considered excessive and the student may be administratively withdrawn by the instructor.

**Withdrawal:**
A student may withdraw with a grade of W up to the midterm. After the midterm, withdrawal grades will be determined on an individual basis.

**Course Objectives:**
The definition of sociology, functions, roles/ Early sociologists, methods, and theories/ types of cultures, subcultures, and their characteristics/ how and why of socialization/ types of deviance, causes and outcomes/ why social stratification occurs, its structure/ the current state of race relations/ characteristics and issues of the modern family/ major issues in education, religion, and politics/ how and why of collective behavior and social change. Students will demonstrate competency in the course through testing, general class discussion, and a project.

# Bibliography

*Beyond the Veil*, Fatima Mernissi (1987, Indiana University Press)
*Civil Society in the Middle East*, vol.2, ed. by A.R. Norton (1996, E.J. Brill, New York)
*Culture and Counterculture in Moroccan Politics*, John P. Entelis, (1996, University Press of America, Lanham, Maryland)
*Doing Daily Battles: Interviews with Moroccan Women*, Fatima Mernissi (1989 Rutgers University Press, New Brunswick, N.J.)
*Gender on the Market*, Deborah Kapchan (1996, University of Pennsylvania Press, Philadelphia)
*Morocco, A Country Study*, (Latest Edition, U.S. Govt. Printing Office, Washington, D.C.)
*Moroccan Mirages, Agrarian Dreams and Deceptions*, William D. Swearingen (1987, Princeton University Press, Princeton, N.J.)
*Rabat: Urban Apartheid in Morocco*, Janet Abu-Lughod (Princeton University Press, Princeton, N.J.)
*Religion and Power in Morocco*, Henry Munson, Jr. (1993, Yale University Press, New Haven)
*A Street in Marrakech*, Elizabeth W. Ferner (1975, Doubleday & Co., New York)

Additional Information from lectures presented on and by:

*Moroccan History after 1912*, Mohammed El Mansour
*Linguistic Heritage of Morocco*, Mohammed Dahbi
*Microcredit Projects*, Brahim Belgaid
*Koranic Schools*, Helen Boyles
*Moroccan Education*, Moncef Lahlou
*Peace Corps Volunteers*, Dawn Traut

Other Resources

Photograph Album #1: Social Scenes of Morocco
Photograph Album #2: Physical Land Scenes of Morocco
Slide Series Presentation #1: Focus on Daily Activities in Morocco
Slide Series Presentation #2: Focus on Physical Land Scenes

Artifacts Display: Clothing, Crafts (pottery, cedar wood, basketry, miscellaneous)

## Reading # 1 An Introduction to Morocco

Morocco is a land of great physical and cultural diversity. It is populated by Berbers, who trace their origins in Morocco as long as 3000 years ago, and by Arabs who arrived in the 600's. Morocco is located in the northwestern corner of Africa and is bordered on the north by the Mediterranean Sea and on the east by the Atlantic Ocean. There are fertile lands along the coastal plain, mountains running down the spine of the country with some reaching as high as 13,000 feet, and the arid region of the Sahara desert to the west and south.

The population of Morocco is over 27 million with about half living in rural areas and half in the cities. The major city is Casablanca with over three million people. Other important cities are Rabat, the capital, Fez, Marrakech, and Tangier. The rural dwellers live in small towns and villages scattered throughout the country. The people speak Arabic, and French and Spanish due to the influence of past colonialists. Various dialects of Berber are also spoken.

Morocco's government is a constitutional monarchy. The current king is Hassan II who has virtual control of the country through the armed forces, appointment of all ministers, and government agencies. The daily operation of the government is directed by a Prime Minister, cabinet, and a chamber of representatives. There are governors who are in charge of local provinces and even smaller local governmental units; however, the national government ultimately has control of them.

The official religion of Morocco is Islam. Approximately 98% of the people are Muslims. There are a few Christians and Jews in Morocco.

Living conditions in Morocco vary greatly. In the cities, thousands of people live in the medinas, or the old part of the city. Although there are some larger homes, many live in very crowded conditions with just a couple of rooms for an entire family. In the newer parts of the cities, people with greater financial resources have single family homes, nice apartments, or for the very wealthy, palatial homes. In rural areas the homes are very small, sometimes only one room, and may be constructed of dried mud bricks or wood and stone.

Moroccan food is primarily based on wheat and barely with a lot of vegetables and some meat such as lamb, chicken, and beef. Cous-cous is the national food. It is steamed wheat served with vegetables and meat, usually in a large dish from which everyone eats. Mint tea is the uncontestable favored drink of Moroccans.

Moroccan dress varies a great deal throughout the country. Some people wear the traditional jellaba, a long sleeved hooded garment, or perhaps at home a more casual caftan. A traditional shoe worn by many people is a heel-less slipper made of soft leather. These shoes may have rounded or pointed toes and vary from simple to very ornamental design. Throughout Morocco, some women still wear the traditional veil. However, many Moroccans now wear modern western style clothing such as jeans and tennis shoes.

The economy of Morocco is principally based on agriculture and mining, especially of phosphates. Farmers produce a lot of food for export as well as local consumption. Wheat, barley, corn, citrus fruits, dates, figs, olives, and melons are grown. The main livestock is goats, sheep, and donkeys. Fishing is also important to the economy for export or local consumption. Unfortunately, at this time many people in Morocco are unemployed. Even for those with college educations, few jobs are to be had. Various government and non-governmental organizations are working to try to alleviate this problem.

They way of life for Moroccans has changed significantly over the last couple of decades. In earlier times, the family unit was the mainstay of life. Extended families often included parents, unmarried children, married sons and their families. However, with the growing population, especially in urban areas, these family units often split up because of crowded conditions. Also, the family often no longer takes the same responsibility for each other as it once did. There are growing numbers of street children, especially in Casablanca, and young girls who have turned to prostitution. Because of these conditions, there are greater demands on private agencies to provide needed support for these unfortunate ones. These conditions do not yet seem to have permeated the rural society so much.

Yet, the modern world is encroaching rapidly from urban to rural. This is especially true in respect to consumer goods. In the urban areas stretching even into more remote rural areas, TV satellite dishes or parabolas, sprout from seemingly every rooftop. Moroccans are able to receive signals from all over Europe; consequently, they, too, want the tremendous amount of consumer goods they see on TV. A few years ago, according to statistics, Moroccans consumed essentially everything in some way or another. Now, with access to especially plastics, these materials pile up everywhere and are doing great harm to the environment. The Moroccans are given access to the materials of the modern world but are not trained in responsible management of it. They cannot be blamed for throwing trash on the ground when no-one provides a trash can much less recycling. With this sudden influx of modernity, the Moroccan society has much work to do to not only preserve the environment but the good things in their past way of life as established in the Muslim tradition.

Note: The topics covered in this introduction will be studied in detail throughout the content of this course.

Principal Resources: *Morocco, A Country Study*
*From the Lonely Planet, Morocco*
*World Book vol. 13*

*See Bibliography for complete list of resources*